

# THE BAPTIST MAGAZINE.

JUNE, 1836.

## THE CHURCH RATE.

Nothing but the want of room prevents our entering, at greater length than now we can, upon this subject. The government, by the late speech of Lord John Russell, in reply to a question by Lord Stanley, in the House of Commons, have thrown it off from themselves upon parliament. It is time then for the Dissenters to take it up. We must convince them that, though we may be patient, we are nevertheless determined. Patient we have been, with a most exemplary forbearance. We have waited session after session, and have held back from all agitation, and even from petitioning. But if our silence is misunderstood, or misinterpreted, then it is time to speak. It is possible to be too confiding. We may have trusted too much to the minister's promises. Lord John Russell's speech at the Bristol dinner, when our own friend, J. G. Smith, Esq., was in the chair, was every thing at the time we wished for ; but it may have operated too powerfully as a sedative. It seems now that we must act for ourselves. The deputies are in motion ; the United Committee are in motion ; the Protestant Society for the Protection of Civil and Religious Liberty is in motion ; and throughout the country, Dissenters must put themselves in motion. We have a powerful adversary to grapple with ; but if we put forth our strength, we are adequate to the struggle. Ours is a righteous cause. We contend only for justice ; and by every legitimate method, we must convince the legislature that we are in earnest, and that we mean to be satisfied with no half measure, with no commutation, with no compromise, with no shifting of the tax from one shoulder to the other ; in a word, with nothing short of the total abolition of so iniquitous an impost.

EDITOR.

## THE NEW POOR LAW.

*To the Editor of the Baptist Magazine,*

SIR,

I SHOULD esteem it a favour if you or one of your correspondents, would, through the medium of your pages, oblige me with a reply to the following inquiry :—

Is it lawful for a member of a church of Christ to act as a guardian under the New Poor Law? Not only is that law, as I conceive, framed in an unmerci-

ful spirit, but one of its enactments is in direct contravention of the law of Christ. I allude to that part of the act which enjoins the separation of man and wife, and the children from both. I find it enjoined by Christ himself, that "those whom God has joined or yoked together, no man is to put asunder;" and Paul requires, that "they should dwell together

according to knowledge." Had they committed any crime to justify such hard treatment, the case would have been different. What I wish to know is this: Can a member of a Christian church lend his assistance, to carry into operation the provisions of an act of parliament, which violates the law of God, and inflicts an unmerited and heavy punishment on some of his pious, though poor brethren, as well as upon others?

Ought they not, from love to Christ, and from love to the brethren, to lift their voice against so harsh and cruel a law? Expediency, I am aware, may be pleaded; but that is inadmissible, where the authority of Christ is concerned. An answer from some intelligent correspondent, will confer a favour on several of your readers, and on

Yours truly,  
NEXUS.

The inquiries contained in the above communication, relate to a subject which, we have reason to know, has been felt in other quarters to involve considerable difficulty. It is worthy of being calmly considered. With a view to obtain the best information respecting it, for the satisfaction of our respected correspondent and others, we put a copy of his letter into the hands of a gentleman, whom we knew to be thoroughly and practically acquainted with the new system, and we feel obliged to him for having favoured us with the following article, distinguished by perspicuous statement, sound argument, and Christian feeling.—ED.

Dear Sir,

I will endeavour, as succinctly as possible, to furnish your readers with such information as may serve for a reply to the questions contained in the letter you have received on the subject of the new Poor Law.

Your correspondent's opinion, clearly implied, is, that it is not lawful for a member of a Christian church to be a guardian of the poor under the new system. His reasons are, 1. The unmerciful spirit of the law. 2. The anti-scriptural regulations which it enjoins.

With regard to the first, as no proof is attempted, assertion may be fairly met by counter-assertion. I have no hesitation in affirming, after a minute consideration of the act, and a familiar acquaintance with its practical operation, in the process of forming a union, that, so far from being "unmerciful," the Poor Law Amendment Act is a salutary, wise, and benevolent mea-

sure, admirably adapted to promote the true interests of the lower classes, to improve their characters and habits, and raise them in the scale of society. It is true, they will not be able, as before, to throw themselves upon the parish as soon as work ceases or becomes slack; they will not be allowed to be thoughtless and extravagant in summer, and idle pensioners on the public in the winter; nor will the workhouse, under the new system, afford food and accommodation superior to what the independent labourer enjoys in his own cottage. On the contrary, it will be found, that when a man has work, he must study to keep it, and to economize his earnings, so as to provide against a rainy day; that if employment fails in one district, he must be content to remove to another, and thus assist in equalizing the demand and supply of labour; and that in the event of his falling into entire destitution, he will be sent to the



workhouse, where his food will be plain and wholesome, and his clothing and lodging of a suitable character; but all so arranged, as to make him rather desirous to get out, than to remain in, to convince him that the condition of the pauper is not so good as that of the independent labourer, and to rouse his energies, and guide them in a right direction, to the attainment of habits of industry and frugality.

Now, I beg leave to ask, Mr. Editor, whether these plans are not benevolent? whether they have not a direct tendency to promote the welfare of the labouring man? Of this I am sure, that the working of the act is decidedly and universally favourable, and that not merely in diminishing expenditure, but in producing those moral effects which issue in the improvement of the lower classes, and make them better members of the community. For the truth of this assertion, I appeal to the "First Report" of the Poor Law Commissioners; a volume, by the way, which ought to be in the hands of all who feel interested in this subject.

It may be added, that though the able-bodied poor are not now regarded as fit objects of the public charity, provided by the poor-rate, and will shortly be altogether excluded from parochial relief, sickness presents claims which cannot be rejected; and I speak from experience when I say, that on such occasions the assistance afforded under the new system is as liberally and kindly bestowed as before, and in many cases much more so.

Another feature of the new system deserves to be mentioned. It is the power given to lend sums of money to unemployed

labourers, payment being made by instalments when they are again in the receipt of earnings. This is a humane arrangement: and that it may be extensively carried into effect, an act has been passed, legalizing the establishment of Loan Funds by subscription, and regulating their management. That act may be regarded as an offset of the Poor Law Amendment Act; and the Assistant Poor Law Commissioners are actively engaged in promoting its success. By means of these institutions many a man is prevented from becoming a pauper: the loan of a few shillings, or a few pounds, as the case may require, preserves his independence, and saves him from ruin.

Your correspondent refers, in the second place, to "that part of the act which enjoins the separation of man and wife, and the children from both." It is rather unfortunate for his argument, that he is completely in error here, and could not have written in this manner if he had read the act. Your readers will, perhaps, be surprised to hear that the Poor Law Amendment Act makes no reference whatever to the "separation of man and wife," or of "children from both!" There is not a syllable on the subject, from the beginning to the end of the statute! I might therefore avail myself of this glaring mis-statement, and close my letter by simply denying the fact. This, however, I am not disposed to do, as I am anxious to bring the subject fully and fairly before the public. Although the Poor Law Amendment Act contains no reference to the discipline alluded to, the Poor Law Commissioners, exercising the authority commit-

ted to them by the act, have issued orders and regulations for the government of unions, by which the separation of man and wife, with an exception presently to be noticed, is expressly enjoined. The in-door paupers are ordered to be classed as follows: 1. Aged, or infirm men. 2. Able-bodied men, and youths above thirteen. 3. Youths, and boys above seven years old, and under thirteen. 4. Aged or infirm women. 5. Able-bodied women, and girls above sixteen. 6. Girls above seven years of age, and under sixteen. 7. Children under seven years of age. The children under seven years of age are usually placed in the ward appropriated to the female paupers; and it is directed that "the mothers of such children shall be permitted to have access to them at all reasonable times."

There is an exception made in favour of the aged and infirm, to this effect; that "if for any special reason it shall at any time appear to the majority of the board of guardians, to be desirable to suspend the above rule on behalf of any married couple, being paupers of the first and fourth classes, the guardians shall be at liberty to agree to a resolution to that effect;" (Report, p. 97); and on reporting the same to the Poor Law Commissioners, and receiving their sanction, such married couple are allowed to live together.

I have now to request the attention of your readers to a few observations in reply to the animadversions contained in your correspondent's letter.

1. His interpretation of the passages of Scripture he has quoted, is obviously erroneous. I need not waste your time in at-

tempting to prove, what must be evident to every one, that our Lord, in the text alleged, was speaking of *divorce*, and not of any temporary separation. As for the other passage, Peter's meaning (not Paul, as your correspondent has it; see 1 Pet. iii. 7) plainly is, that when a husband and wife *are* together, they are to "dwell according to knowledge."

2. Your correspondent's argument would prove too much. According to his view of the texts quoted, a man and his wife are never to be separated from each other; they must always dwell together; and it is consequently unlawful for either of them to enter into any engagement, involving their separation during the continuance of such engagement. Our soldiers and sailors, our mercantile travellers, and a large proportion of our members of parliament, and public officers, are, therefore, living in direct violation of the law of God! This is too monstrous to be entertained for a moment. The Poor Law Commissioners well observe, that "the temporary separation of married persons, is an inconvenience which many thousands of the married, in every rank in society, undergo, not as the condition of an escape from any imminent evil, but for the purpose of sustaining or advancing their condition in society. Neither can we admit that a separation which has ever been endured, without complaint of peculiar hardship, by all who have served in the army, or in the navy, can be justly regarded as too great a sacrifice for those who, as paupers, are relieved from the pressure of destitution." Report, p. 33.

3. This is no new regulation,



The practice has prevailed in every well-governed workhouse throughout the kingdom, for many years; and it is adopted "in the most efficient workhouses in the United States, and generally in every civilized country in Europe, where a system of relief analogous to relief in a workhouse prevails." Report, p. 33.

4. If married persons were permitted to live together in a workhouse, they must either have separate rooms, or be inmates of the public sleeping wards of the establishment. The latter plan would be a violation of all decency, and would inevitably produce scenes of immorality and disorder. On the other hand, it would be impossible to grant them separate rooms, without incurring a tremendous additional expense; while the permission to be together would tend to reconcile the paupers to their lot, and lead them to regard the workhouse as a permanent abode, where they might live and enjoy themselves, and increase and multiply, at the expense of the public. It is most desirable to prevent this, and nothing can do it so effectually as the separation of the sexes. As an illustration of the tendency of the regulation, I will mention a case which recently occurred. A man applied for relief, and received an order for the house for himself and his wife. When he was informed that if he entered the house he and his wife would be separated during their continuance there, he promptly quoted the text alleged by your correspondent, and began to be insolent, on which he was instantly sent out of the room. At the next meeting he appeared again, but with the greatest submission, and requested a small sum to hire a

horse and cart for the conveyance of his goods to a neighbouring town, where he expected to get employment. He went accordingly, and found work, and was thus elevated, by the operation of a salutary rule, from the condition of a pauper to that of an independent labourer.

5. The preceding observations apply chiefly to the able-bodied. It is thought by some that an exception ought to be made in favour of the aged. I have already stated that to a certain extent this is allowed; and there are at this time four couples in the workhouse of the union with which I am connected, for whom we have asked and obtained permission from the Poor Law Commissioners to remain together. They are, I believe, the only married persons among the aged in our establishment, that class chiefly consisting of widowers and widows. If, however, the infirmities of the husband or wife are such as render the attention of a third person necessary, separation is unavoidable, as it would be, in such cases, in common life.

Should there be any aged couples for whose dwelling together no "special reason" exists, they must submit to the regulation, or seek a livelihood out of the workhouse. If they have children, let them "show piety at home, and requite their parents." If by their previous conduct they have secured a good name in the neighbourhood, charitable aid will not be withheld. While parochial relief was administered, as it was too frequently under the late system, with indiscriminate lavishness, private benevolence had little or no scope; but the wealthier portion of the community will now see, that the public

fund is so cautiously and discreetly managed as to leave ample range for their kindness : and it cannot be doubted that they will readily lend their assistance in cases of real necessity, and thus prevent the deserving poor from becoming paupers.

6. Your correspondent particularly mentions the "pious though poor brethren" in our churches; and he calls upon Christians, "from love to Christ and from love to the brethren, to lift their voice against so harsh and cruel a law." It would have been wiser, I think, and not less Christian, if, instead of endeavouring to excite prejudice and disaffection, he had exhorted the churches to show their love to their poor brethren by supplying their wants, and keeping them out of the workhouse. Perhaps this may be one result of the new regulations; yet it is not very creditable to the churches that human law should effect what the gospel had failed to accomplish.

I trust that your readers will now be convinced, that the Poor Law Amendment Act does not "violate the law of God," and that a member of a Christian church may act as a guardian of the poor, without any surrender of principle. I am disposed to go further still: it appears to me to be the duty of a Christian, if he is placed in a suitable situa-

tion in life, to undertake those offices which recent enactments have thrown open to all parties, and in which he may render eminent service to his country, by infusing the leaven of Christianity into our public business, and sternly resisting all corruption, oppression, and wrong-doing. Our Lord has "not prayed, that we should be taken out of the world, but that we should be kept from the evil:" we may confidently rely on his grace and faithfulness.

In conclusion, I have only to observe, that if your correspondent should still retain the opinions he now holds, he is bound to show his consistency by refusing to pay the poor-rate. Were the sums levied for the maintenance of the army and navy limited to the produce of any particular tax, he might in like manner avow his principles, by abstaining from the use of the article so taxed; but as those departments are supplied from the general revenue of the country, I fear that he will be compelled to contribute to the support of our soldiers and sailors, even though the system by which they are governed is one which, in his opinion, is "in direct contravention of the law of Christ."

A CHAIRMAN OF A BOARD OF  
GUARDIANS.

April 19, 1836.

## AMERICAN SLAVERY.

Though the author will find that some sincere friends to the slave differ with him as to the method of approaching that great question, yet his remarks in the following pages are full of importance, and his queries demand a serious consideration.—ED.

THE position in which the Baptists of this country are now placed, as it regards the Baptists

of America, is in my opinion exceedingly critical and important.

What a strange anomaly will



be presented to the world, if a body of Christians, who refuse on the one hand to receive into their communion any person who is guilty of vice and immorality, and exclude from their communion every one who, having been received, is afterwards found guilty, should, on the other hand, be found cultivating a fraternal intercourse and communion with a body of men, whose conduct is inconsistent and immoral in the highest degree; and who, at the same time, refuse investigation, and will not hear remonstrance!

With a view to promote the consideration and discussion of this subject, the following queries have been drawn up. Their insertion in the Baptist Magazine will be esteemed a favour.

## A BAPTIST.

Is not *liberty* one of the natural and inalienable rights of every human being?

Is not the man who deprives human beings of this right, and carries them away into captivity and slavery, exceedingly base and wicked?

Does not every man who buys and sells human beings thus enslaved, fully participate in the guilt of the man who enslaved them?

Is it not highly criminal to retain persons in bondage, who have been thus robbed of their liberty?

Is not the system of Slavery a system of oppression, injustice, and cruelty; and, therefore, directly opposed to the religion of the Bible; which, while it denounces injustice and cruelty, commands all men to do justice, to love mercy, to be kind and tender-hearted to all, and to love even their enemies? Does it not

produce degradation, debasement, and continual suffering for the oppressed?—pride, tyranny, and hard-heartedness in the oppressor? and is it not the fruitful source of the most detestable vices and crimes?

Can any infatuation or hypocrisy be greater than that of the man who, while he is engaged in such a system of depravity, professes the religion of the Bible, and calls himself a Christian?

Will not the man who acknowledges the pretensions of such persons to religion, and has fellowship or communion with them, by so doing sanction their iniquity, and encourage them in the practice of it, and therefore involve himself in their criminality and guilt?

Is it not a fact that there are a great number of persons in America, who, while they call themselves Christians, and profess to receive and acknowledge the word of God as the rule of their conduct, are continually engaged in the accursed traffic in human beings, and deeply involved in the system of Slavery, with all its aggravated injustice and iniquity?

When a deputation was lately appointed to visit the American Baptists at their Triennial Convention in Richmond, is it not a fact, that the express condition upon which the deputation was permitted to enter that assembly was, that no reference whatsoever should be made to the subject of Slavery; because, many of the brethren being slaveholders, it was due to their feelings that silence should be observed on that subject?

Are not those persons who, possessing real humanity and reli-

gion, are seeking to instruct their enslaved, and, consequently, ignorant fellow-creatures; and to obtain for them deliverance from bondage, and the enjoyment of the blessings of liberty, defamed, proscribed, and even persecuted to the death?

Nothing can be more sinful and immoral than the conduct of these men-stealing, slave-holding Baptists. Besides, they have contemned admonition; they have interdicted remonstrance; and in so doing, they have refused to "hear the church," and have rejected the only benefit of Christian communion which could with propriety be offered to them. How then ought we to act towards them? Shall we not be partakers of their sin, if we hold any communion with them, or in any other way sanction them as professors of religion, while they continue to practise and uphold such a system of vice and crime?

Is it not plainly the duty of Christians in England, and those of the Baptist denomination in particular, to use every means in our power to convince them of the great wickedness of their conduct, that they may repent of their sin and forsake it? and ought we not to set our faces against them, to protest against their conduct on all suitable occasions, to reject any deputation which they may send to us, and to refuse to have any intercourse with them, which might by possibility be construed into a sanction of their conduct, or an acknowledgment of their pretensions to religion, so long as they continue the commission of a crime so utterly opposed to reason and revelation—to humanity and justice,—so hateful in the sight of all good and righteous men, so abominably wicked in the sight of God?

## EXPOSITORY REMARKS ON ZEPHANIAH iii. 12—17.

### No. V.

"The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing."—Ver. 17.

In the preceding verse we have seen the people of God exhorted not to fear, or to allow their hands to be slack, and this especially under the consideration of that holy joy which they are supposed to possess. But *fear* is a most untractable, violent, and unreasonable passion; and when once excited, extremely difficult to subdue. It is easily wrought upon by the remembrance of sin, and by the dark suggestions of Satan, and unbelief; and hence the heart is dispirited, the hands are weakened, and the soul lan-

guishes in sullen gloom: joy departs; tranquillity forsakes her bowers; the fallen crest of iniquity is raised again; and, instead of *trusting* in the name of the Lord, his favours, his word, his promises, and sometimes even his very existence, are questioned and distrusted.

Yet, on reviewing their former guilt, and the wonders wrought in their behalf by unmerited grace, as exhibited, the one in the second verse of this chapter, and the other in the verses with which the passage before us is



connected; it might be inquired:  
 "What more can He say than to you  
 He *hath* said—  
 You, who unto Jesus for refuge have  
 fled?"

Such, however, is the abundance, the overflowing of grace, Rom. v. 17, that our heavenly Father has given every possible expression to his love, that our doubts and fears may be the more entirely suppressed, and our joys and dutiful activities the more effectually confirmed. In this light the verse now under consideration must be regarded; and it may well draw forth our grateful wonder: "Who is a God like unto thee?" The passage, then, is a guarantee, or pledge, which God in his astonishing compassion has added, for the prevention of fear, and the confirmation of our joy and love; "wherein God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirms it by" a wondrous repetition of his gracious delight in them; so that, by these immutable sayings, "in which it is impossible for God to lie, we might have a strong consolation who have fled for refuge to lay hold upon the hope set before us." Heb. vi. 17, 18.

God is in the midst of his people. This has been dwelt upon in the remarks made on the 15th verse; but its repetition here is a proof of its vast importance to the interests of Zion. Whatever God may be, if he be *not* in the midst of us, we are unblest. Adored be his name, he has said, "I am with you always;" and, "I will never leave you, nor forsake you." Let us contemplate the assurances of the divine love with which Jehovah's inhabitation of the church is connected.

1. God affirms his covenant-relation to his people: "*Thy* God is in the midst of thee." In the new covenant, as stated in Jer. xxxi. 33, Jehovah promises that he will be their God. This relation comprehends every thing that can be desired. It secures to the humblest believer an indefeasible right, through grace, to all that the nature, perfections, works, and promises of God, *his* God, can accomplish for him. The new covenant, and all its promises, are confirmed by the blood of Christ, and meritoriously secured by that blood, to all who believe. How adapted to silence our fears, and encourage our hopes and labours, is the thought, that God is "*my* God!"

"If he is mine, and I am his,  
 What can I want beside?"

2. "The Lord *thy* God in the midst of thee is *mighty*." He is almighty, "able to do exceedingly abundant above all that we ask or think;" Eph. iii. 20. We need not, however, stop to prove the omnipotence of God. We know that he can do every thing; but let us not forget, that he is mighty *in the midst of his people*; when they meet—when they pray—when they hear the word—when they attend on ordinances—when they go forth against their foes—and when they send out the word of the Lord from Zion for the conversion of sinners. And not only so, but he is mighty towards his saints individually: there is an "exceeding greatness of his power to us-ward who believe, according to the working of his mighty power;" Eph. i. 19. If, then, the almightiness of God be engaged for the church, and, however unworthy, for *me*, for my body, my soul, my comforts, my

crosses, my designs, my undertakings, my family; my friends, yea, in all things—what should I fear? Why should my hands be slack? Will he not fulfil every promise, and cast out every foe, so that I shall not see evil any more?

3. "He will save." This seems to point prophetically to the Messiah, to whose days the context chiefly relates. *His* name shall be called "JESUS, for he shall save his people from their sins;" Matt. i. 21. Our guilt, depravity, temptations, and enemies, render a Saviour, who is "mighty to save," continually-requisite. If we are conscious of our necessities in this respect, this promise will be exceedingly precious: "He will save." Oh, that our faith were more habitually fixed on the record which God has given of his Son, of his person, undertaking, incarnation, substitution, death, and resurrection; whereby he has borne our sins, endured the chastisement of our peace, made reconciliation for iniquity, and secured our deliverance from sin, from the world, from the power of Satan, and from everlasting death! In answer to every fear—in confirmation of every hope—and in the performance of every duty—let this be our triumph: "He will save!"

4. "He will rejoice over thee with joy." And this is repeated: "He will joy over thee with singing." A similar expression occurs in Isai. lxii. 3—5; where it is associated with the interesting scene of a bridegroom's delight, when the object of his affection is secured. Thus the amazing condescension of God stoops to represent his love to the church, and to every one of its members. The attainment of their salvation

he has valued at the price of the blood of his well-beloved Son; and having given him up to die for sinners, he is pleased to "beseech them to be reconciled." And when sinners, who would not obey the voice of God, nor receive correction, nor trust in the Lord, nor draw near to God (ver. 2), are actually brought to trust in the name of the Lord, and, consequently, into a state of salvation, Jehovah condescends to triumph in the conquest of their unworthy hearts. There is joy, too, among the angels of God on the same account: all heaven is enraptured with the achievements of sovereign grace; the joy set before the Redeemer is realized by him, and he is satisfied. Thus we may faintly conceive of Jehovah's infinite delight in his saints; but to understand what it means, and how he joys over them with singing, we must wait for that glorious season, when Christ shall "present us faultless before the presence of his glory with exceeding joy." Jude 24.

5. "He will rest in his love." Here is another equally astonishing representation of divine grace! And it denotes the self-satisfaction, the unutterable complacency, with which God regards his people. The triumphs of attainment do not always endure: possession sometimes weakens regard. Not so with the love of God. He rests and abides in it with an immutable and eternal acquiescence. He does not repent of his choice, or of his gifts: having loved his own, he loves them to the end!

Such are the amazing views of infinite grace towards the guilty which this passage contains. Let us, then, gird up the loins of our mind—trust in the name of the Lord—show our



gratitude and love by departing from all iniquity, and putting away all deceit. Let us fear not, nor slacken the hands of holy diligence; but "rejoice in the

Lord always: and again, I say, rejoice."

E. C.

*Truro.*

## RELIGION AMONGST THE CATHOLICS IN GERMANY.

In 1790, several individuals in Bavaria and Austria, who were sincere in seeking after God, and who were unable to attain peace of conscience and the forgiveness of their sins by all their own efforts after holiness, were, by the operation of the Spirit of God, brought to see their utter inability to satisfy the demands of the law, and the necessity of coming to Christ and believing on him for the salvation of their souls. Amongst this number was Martin Boos, a catholic priest, who had no sooner received salvation himself, than he preached it every where and on all occasions to others. The flame spread rapidly, many were awakened, and persecution soon commenced; but it proved in this instance as in ancient times, the seed of the church. Exiled from his own country, he preached the truth wherever he went, and amazing success attended his labours. Placed at length in Austria over a parish of from four to five thousand souls, where he continued for about ten years, he was made instrumental in converting nearly the whole of them, so that of so large a number, only twelve at length remained who were opposed to him. After being many times examined before the Inquisition, and enduring close confinement, he was finally dismissed from the Austrian territories; and ended his days, in the year 1825, in the neighbourhood of the Rhine, professing to his latest breath, the faith he had so

faithfully preached, and for which he had suffered so much.

Martin Boos was not only useful to his own immediate flock, but was also the means of bringing several of his brethren in office to the knowledge of the truth, who contributed to spread the glad tidings of salvation over a large extent of country. Obligated at length to flee from their native land, and persecuted wherever they went, some of them joined the protestant church, in which they continue faithful ministers of Christ to this day. From the pen of one of them, the Rev. Johannes Gossner, pastor of the Bohemian church in Berlin, the Christian world has been recently favoured with the history of the life and persecutions of M. Boos, chiefly compiled from his own letters and writings. An abridged translation of this work will shortly be sent to the press in this country. Meanwhile it may not be uninteresting or unprofitable to your readers to peruse a few of his letters, from a volume of them not yet translated. The following, which was written during his first imprisonment, will afford an idea of the evangelical nature of his belief, and his profound Christian experience:—

*"Augsburg, Dec. 8th, 1797.*

"He that seeks to make more of us than that which we really are, sinners, and utterly unable of ourselves to perform anything good, is a liar, and of his father the devil. In our very best estate, we are nothing but poor and miserable sinners, and yet at the same

time, saved and adopted children through Christ.

"Hypocrisy, sanctimoniousness, and dissimulation are doubtless of infernal origin, for they are certainly not divine. The arch-enemy of Jesus, that pride which we all possess, often puts on the mask of piety, in order not to be turned entirely out of the house, and says, 'I am a Christian; I go to church and sacrament.' In this manner he builds a house of sand from the materials of his own righteousness, at a distance from the rock Christ, which he renders useless and superfluous. The devil alone is able to build with such pious deceit; and hence it is, that under the best works, the greatest sins lie concealed, and that God is far more insulted and dishonoured by the specious piety of many pious people, than even by the viciousness of the wicked. God be praised, that the light which has risen upon you has discovered the subtle web, which Nature and Satan weave over the human soul, and has rent it before your eyes! For it is only thus that Christ can gain the ascendancy. The old house must first be demolished, before a new one can be built. Everything that is not founded on the rock Christ must fall down upon our heads, and we must no longer be able to retain our footing upon any thing; then it is that we make the transition from Satan, the world, and self, to Christ, the sure foundation. *Deo gratias!*

"The Lord, at your request, has kindly shown you all your defilement, sin, and nothingness. This was certainly his doing. He seeks to make us nothing and poor in spirit, that he may give us himself and all his righteousness. This you must lay hold of, and unhesitatingly take and appropriate to yourself, not because you deserve it, but because you stand in need of it, and have no other resource, and also because he is so willing and able to give it to children. And if you are not bold enough directly to take and appropriate it to yourself on account of what Jesus Christ has suffered for you, you must weep and beg for it like a child. *Lacrimæ embryonis accelerant partum.* But however difficult this art is in itself, children find it the easiest.

When the Holy Spirit examines our consciences with us, he also soon shows us the remedy, points us immediately to Christ, as made unto us righteousness, and thus he alone is sufficient for us. But if Satan examines our consciences with us, or Moses, he points out no Christ for us, no means of escape, but

only wrath, requirements, and sin. If he should ever come to you in this manner, grant him that you are all that which it is possible for him to imagine. But then show him Christ dying on the cross for you, and the inquisitor will take to flight, and the examination terminate.

"In ourselves we have less than nothing. Hence Christ receives us, not for the sake of our virtues, but of our worthlessness, in order that he may form us anew. 'He regarded the low estate of his handmaiden.' Yet still, he will often appear to leave you alone, and even let Satan loose upon you, in order to tempt, exercise, and try you in this desert, and assault your faith. For this there is a needs-be. Jesus, after receiving the baptism of John, was also led into the desert, suffered both a bodily and spiritual hunger, and the tempter appeared. It is necessary that our faith should be put to the test, otherwise we shall not know that to appropriate and retain firm hold of faith, Christ, and his righteousness, is the hardest thing in the world. Untried faith is a mutable faith, I had almost said, is no faith. Jesus did not always continue with his disciples at the marriage-feast in Cana; he went with them likewise to Jerusalem, on the sea, &c. This we cannot at such times comprehend; we think that the spiritual joy at Christ's entry into the heart, should always continue; but this would not be good for us; the earthly-minded part of us must be nailed with Christ to the cross, and the temple be cleansed from its pollutions in order that the tabernacle of God may be continually in us.

"Your Adam supposed that his sanctity ought to have been apparent to every one; which makes me smile. The kingdom of heaven cometh not with observation, nor does it show itself in the face; otherwise Jesus would not have been crucified. It is hidden within, as it were in a stable with oxen and asses. There is nothing attractive and desirable, but on the contrary, much that is offensive in those that possess it (Isa. lii. 2); nor can it be immediately appended or communicated to the first individual that comes in our way. We must not say every thing to every one. That which is holy is for those that are holy. Mary could only mention her salutation to Elizabeth. Where the Lord has not previously been at work, we are unable to perform any thing, neither ought we to desire it; for thank God! we can of ourselves do nothing. He that has not



sought this grace carefully and with tears, he that has felt no distress and thinks he is sufficient of himself, can neither find nor receive the grace of the knowledge of Jesus. This is only something for those that are poor, heavy-laden, blind, lame, leprous, and miserable, in the highways and hedges. The forerunner John, must have previously rendered the individual exceedingly contrite by the grace of repentance, otherwise it is of no avail. Oh, it is not given to every one to look into the mystery of the atonement of Jesus for us. The angels desire it and are unable. Hence we receive so many stripes if we do not diligently cover up and preserve this treasure. He to whom we wish to communicate it, does not receive it, and we ourselves suffer loss, or else we value it less, because the other, a sensible man, sets no value upon it, and even despises it, or what is still worse, exclaims against it as heresy. O, this will still occasion you trouble, yes, much trouble. There is nothing so difficult as the imparting true faith in Jesus to any one; for there is in mankind an infernal unbelief, and a dreadful incapacity to receive it. We are either regarded as fools or heretics, or else saluted with the cry, 'Away with such a fellow from the earth.'

"The short abandonment you have experienced, teaches you to become better acquainted with Jesus and yourself, and that without him you can do nothing. He takes pleasure in leaving us alone for a week, and depriving us of everything, that it may appear whether we are not willing to serve him at our own expenses, or even for stripes themselves. In such case, you must not immediately suppose that he is gone, and will return no more. The covenant with us is not broken by every stumble; he has betrothed himself to us for ever. You ought also to learn from it, that you must not build your justification and peace, either upon spiritual joy or gracious communications, nor on good works, or beautiful prayers, but upon *Jesus for you*; your soul cannot then be reached by any storm, either in the performance of that which is most laudable, or in the state of the greatest barrenness and perplexity. Frequently, when we think, there is no hope of him to-day, he comes late in the evening, when the doors are shut, awakes the dead, gives sight to the blind, and zeal to the lukewarm; nay, when we often expect nothing but rebuke, he comes in the kindest manner to us, to divest us of the erroneous idea, that he was indebted to

us, on account of our fidelity and our prayers. We must be entirely divested of all such self-righteous and self-complacent thoughts; for Christ is our righteousness; not our efforts, tears, or performances; and he is likewise our sanctification, producing in us all the good we do, and the tears we shed. In short, it is just as you express it after your short abandonment: 'I then learnt more and more clearly, to understand and confess my nothingness and sinfulness, and that He is *all* with respect to our salvation.' We must also, at such times, remember, that 'the sufferings of this life are not worthy to be compared with the glory that shall follow.'

"If in such a season of barrenness and restraint, you can do nothing, nor even lift up your heart in prayer, the best thing you can do is to be passive and endure it, which is a most profitable service. Often place yourself before God like an infant, that cannot strip itself of its bandages, nor express itself in words. Gerson says, 'With all my reading and praying, for the space of forty years, I have not been able to find any better, shorter, or more effectual way of attaining to true godliness, than that of placing the spirit as a child, or a beggar, in the presence of God.'

"I am glad, that after assisting at an outward marriage, you had, late in the evening, an inward feast, in order that you may not believe that the Lord was under obligation to show you favor on account of your good works, your staying at home, &c. But by this, I by no means intend to say, that you must cease from your good works, and mingle in nuptial festivities to the gratification of your old Adam till midnight: O no! he that once truly believes in Jesus, need not be told to perform good works. He does them before they are enjoined upon him. It is his meat and his drink to do the will of his Father. Nor need he be told to commit no more sin; for he rejoices as being no longer the servant of sin, and that he is no longer compelled to it. It is no small cross to him to assist at a worldly marriage, and to remain till midnight from respect to social order. He would rather be with Jesus in his closet, and the going out with his thoughts and senses, is bitter and disgusting. His will and desires incline inwards to Jesus, he turns his back upon the world, and prefers being called obstinate, to becoming worldly-minded, and losing the Lord by conforming to the world. He that has found the treasure in the field of his heart, forsakes

and sells all that he has to continue in possession of the treasure. Our corrupt nature must be crucified, dead, and buried, otherwise Christ cannot rise in us, nor live and reign. Out of the death of the one springs the life of the other. The Holy Spirit shows you every thing; be only childlike and follow him. He carries on his work gloriously and divinely in you, day and night. It gives me unspeakable pleasure, that he renders every thing so clear to you, and that you understand him so well.

"Observe, therefore, that with our faith in Christ, we do not reject self-denial and good works; by no means! We then truly establish the law and all that belongs to it; only good works do not justify us; *non efficitur justus iusta operando, sed iusti facti operamur iusta*. Justification is effected and springs from the blood of Jesus; sanctification is effected and proceeds from love and gratitude, because the former is given us gratuitously, which is no trifle; for it cost him dear for whose sake it is thus gratuitously given; for three and thirty years he was obliged to endure contempt, persecution, agony, mockery, and to let himself be scourged, crucified, and slain by devils and men. Let us weep before his cross, for we deserved what he suffered. He was slain for us, that we might have peace. Thank God we have it! thank God! thank God!

"May Christ pervade you with his divine nature, righteousness, wisdom, and holiness, as water does the sponge; nor suffer you to be without his cross! I have drank a few drops of his cup, but O how sweet were they! Come and partake with me! If I had wept for them a thousand years, I should not have been worthy of them. He bestows this blessing gratuitously, and wholly undeservedly, to the greatest sinners, otherwise I should never have obtained it. Your threefold *fiat!* will certainly be heard; a fellow-partaker of the grace, must also become a companion in the tribulation.\* Yes, we will suffer and die together.

"I am highly pleased that you were able to pray for me at the altar, and to pray for union in loving and suffering. They that join themselves to the Lord become one spirit with him, and the grace of the one pervades the other also. I thought, like Elijah, that I alone knew and honoured the Lord in the city; but he put me to shame, and showed me

fifty others who know and love him more than I. Before this discovery, I felt an extreme desire for companionship, and said with tears, "Lord, is there no one here whom thou hast taught to believe and think of thee like me?" when all at once I fell in with these fifty. This was a satisfaction to a longing heart. But these are also hidden under the ignominy of the cross. The world knows them not, because they are not of the world.

"Your new-invented prayer, "Crucify him," the old Adam, is an excellent one. The Saviour teaches you to pray beautifully; and he will not fail to answer. You need not trouble yourself much about it, nor impose penances upon yourself; only bear what he daily lays upon you; self-elected sufferings do not pain so much, and seldom hit the mark; but those which his hand imposes, find out the dangerous spot, and act like burning caustic. Give body and soul up daily to the Lord. He will crucify you sufficiently, if you are only resigned.—

"Nothing occurred to Lindl, and this vexes him alone. He has successfully surmounted every cause of stumbling, and kept the faith; I am often compelled to wonder and rejoice, that Jesus proves so victorious; for hell concentrates all its forces to destroy the work of Jesus, and to render it despicable and fruitless; and does so in such a pious manner, that even the righteous and the well-established might be deceived and daunted by it. You have, perhaps, already heard what abominable falsehoods are reported respecting us. Be offended at us, if you please, for we are much worse than the world can paint us; but never suffer yourself to be confused in your faith in Christ. Perhaps it may have happened to you, as to many others, that by our disgrace, an insight has been given into the doctrine of the atonement;\* by which we are richly and superabundantly rewarded. It was necessary that such an uproar should take place, that the people might wake up and inquire, "What is the matter?" Occasionally there was one who was able to tell them; and he that understood him, thanked God for the tumult that arose on the first day of the present year, and pervaded the half of Germany.

"Even those who from good motives have condemned us, and before whose eyes I walk about as a culprit, appear now to think otherwise, and to be ashamed of their sentence."

\* It was soon heard. (From this and a similar note, this letter would seem to have been addressed to the Editor himself.)

\* Such was really the case.



## REVIEWS.

*The Baptists in America ; a Narrative of the Deputation from the Baptist Union in England to the United States and Canada.* By the Rev. F. A. Cox, D.D. and LL.D. ; and the Rev. J. Hoby, D.D. 12mo, pp. 516.—London : Ward and Co. 1836.

This is a volume which will not require our introduction or recommendation. It has been looked for with some anxiety, both by those who are friendly to the objects of the late deputation, and by certain discontented spirits, who are never so happy as when they are in a storm, and will spare no pains to raise one. The former, we venture to predict, will be satisfied ; the latter, disappointed. Our respected friends, in whose joint names the work appears, are too prudent to provoke a quarrel. They tell a straight-forward tale, and defend their own conduct with manliness ; but they leave offensive warfare to those who love it, and are willing to adopt the language of the apostle : “ It is a very small thing that I should be judged of you, or of man’s judgment ; he that judgeth me is the Lord.”

The desirableness of intercourse between the churches in this country and in America is pretty generally acknowledged. It may be productive of good to all parties. A comparison of our respective states, and efforts, and modes of management, cannot but be useful and instructive. Some plans and measures, it may be, are peculiar to certain forms of society or government, and therefore not fitted for universal adoption ; while others commend themselves at once to Christian feeling, and deserve to be transplanted into every clime. Even if there should be nothing to learn, and no particular object to secure, the cultivation of acquaintance with our brethren in other lands, and the enjoyment of the communion of saints on a large scale, furnish rea-

sons sufficiently powerful for such undertakings as that, the report of which is now presented to the public. It was therefore with peculiar pleasure that we heard of the resolution of the Baptist Union to send a deputation to their brethren in America. The confidence reposed in the brethren deputed was highly honourable to their characters ; and we are happy to record our conviction that it was fully justified. The deputation left England March 12, 1835, and arrived at New York, after a rough passage, April 14. On the 16th of that month they proceeded on their journey to Richmond, Virginia, at which place the Triennial Convention was to be held, passing through Philadelphia, Baltimore, and Washington, on their way. In the last mentioned city they were introduced to the President, General Jackson, by whom they were received and entertained with his accustomed urbanity.

Dr. Cox reached Richmond four days before his colleague, who had left him at Fredericksburg, in order to obtain a more accurate and extensive knowledge of the country by taking a circuitous route. Dr. C. attended the meeting of the General Association of Virginia, which was held on Saturday, April 25, and on the next day preached before the assembled brethren.

“ When I beheld the vast assembly, composed of three classes of hearers, the white population occupying one side, the black the other, and ministers of the gospel from distant parts crowding the centre ; I could not be insensible to my responsibility, or easily suppress overwhelming emotions, while I attempted to preach from the words recorded in Psalm lxxii. 19 : ‘ Let the whole earth be filled with his glory.’ In the afternoon, Mr Choules, of New Bedford, delivered a very suitable discourse. At the close of it, the singing of the coloured people was delightful. They joined hand in hand, swaying backwards and forwards, and uttering

tones of a peculiar kind, which were often truly melodious. It was like the voice and the heart of one man. Their radiant though swarthy countenances, with eyes ever-brightening as they sung, expressed a pleasure, which to every Christian spectator, appeared to result from that conscious emancipation and freedom of soul, of which religion renders it susceptible, even amidst the fetters and degradation of outward bondage. Their hymns commenced with the following verse, which fell plaintively upon the ear.—

‘There is a land of pleasure,  
Where peace and joy for ever roll;  
‘Tis there I have my treasure,  
And there I long to rest my soul.  
Long darkness dwelt around me,  
With scarcely once a cheering ray;  
But since the Saviour found me,  
A lamp has shone along my way.’

“When I thought upon their melancholy condition, and saw the power of truth and sacred song kindling such a joy in hearts so sad, and when I observed multitudes crowding around in an evident sympathy with their enslaved condition in a State advancing, however, rapidly in spiritual attainment and righteous purpose, I could not help stepping upon a bench, and claiming their attention to a short address. They listened; and many of them, accustomed to its glad tidings, loved the gospel. They seemed fully to apprehend that in its saving and sanctifying influence it gave inward freedom, and inspired heavenly hopes; and at the close they exclaimed, ‘Brother—stranger, shake hands with us!’ It need not be said that this was at once complied with; and if it were impracticable to extend the friendly token to every individual of many hundreds, there was at least a fellowship of humanity, of benevolent sympathy, and of Christian love.”—pp. 32, 33.

The Baptist Convention is a general gathering of the denomination, and affords opportunity for public meetings of the institutions connected with it, as well as for the transaction of denominational business. Committees are appointed to inquire into the state and operation of existing societies, and to consider any new suggestions or plans: their reports, and the discussions and resolutions arising therefrom, constitute the main business of the convention.

At the convention in 1835, dele-

gates from nineteen states were present. On the first day of meeting, as soon as the officers of the convention were chosen, the English deputation were introduced, and were received with the greatest cordiality and kindness.

“After a few preliminary remarks by the president, we presented various communications with which we had been intrusted, particularly the document from the Union. The reading of this fraternal epistle was preceded by a few prefatory remarks, apprising the assembly of the nature of the Baptist Union of England and Wales, and distinguishing it from the London Board of Ministers. This explanation evidently afforded great satisfaction to all present. Each of us then delivered an address of some length, in further explanation of the views and feelings of their British brethren towards the transatlantic churches. These addresses were listened to with the deepest interest. Many a manly countenance was bedewed with a tear of sacred sensibility. It was forthwith resolved—That the president welcome the delegation, and give them the right hand of fellowship on the part of the convention; and well did he sustain the dignity of his office, while with equal affection and eloquence he received us as brethren beloved for our work’s sake, and emphatically as *Englishmen*, as *Christians*, and as *Ministers*. ‘We welcome you,’ said he, ‘to our country, our churches, our houses, and our hearts.’ When the tumult of emotion had subsided, during the few moments of solemn stillness which succeeded the president’s address, he rose and gave out a stanza of the hymn which commences,

‘Blest be the tie that binds  
Our hearts in Christian love.’

“The communications which had been made were then referred to a committee, to report upon them during the present session. The visit of the delegates from the churches in the fatherland naturally increased the general interest of the convention; and the reception which they experienced was such as not only to banish those feelings of restraint which, as strangers, they might have cherished, but to make them delightfully sensible that they were in the bosom of ‘Christian brethren.’”—pp. 47, 48.

The affairs of the Baptist Board of Foreign Missions, with which society the Triennial Convention



had originated, justly claimed primary attention. The report presented on this occasion was very gratifying. There are, under the direction of the board, twenty-five missionary stations, at which 112 agents are employed; eighteen churches have been formed, containing about 1350 members; and five presses are at work, multiplying copies of the word of God, and printing hundreds of thousands of tracts. The stations occupied by the society are situated as follows:—In America, among the native Indians; in Africa, at the settlement of Liberia; in Europe, at Paris; and in Asia, in Burma and Siam. Missions to Arracan and China have been determined upon. The spirit of enterprise which pervades the churches was manifested in a resolution passed at this meeting, “recognizing the duty of American Baptists to engage in far more enlarged and vigorous efforts for the conversion of the *whole world*, instructing the Board to establish new missions in every unoccupied place, where there may be a reasonable prospect of success: to employ, in some part of the great field, every properly qualified missionary, whose services could be obtained; and proposing to raise 100,000 dollars for the service of the year, in so doing.” No doubt was entertained that the whole amount (about £20,000 sterling) would be collected before the close of the summer.

Referring to the volume itself for further details, we will only add, that the American Baptist Home Missionary Society, the anniversary of which closed the proceedings of the convention, is nobly supported by the churches. Ninety-seven preachers are employed. During the year, sixty new churches had been constituted, and 2500 members added. In the great valley of the Mississippi, which is the principal field of this society’s operations, and the common centre of the streams of emigration, all the forms of evil seem contending for the mastery. By the ravings of fanaticism, the follies of infidelity, and the childish superstitions and pom-

pous pretensions of popery, the “god of this world” is aiming to possess himself of the whole country, and convert it into a moral desert. It is well that the church of Christ is alive to her duty. The struggle will be costly and severe; although, we doubt not, ultimately successful. It is there that the voluntary system will have its sharpest trial. We are under no apprehensions of the results. The churches of Christ in America are fully able to meet the wants of the population, even at its present enormous rate of increase; and God has given them the will as well as the power. He has also wonderfully adapted his own dispensations to the peculiar necessities of the country. Revivals produce labourers as well as converts; and revival-labourers are the very men that the cause requires. Thus one thing is set over against the other. Let the “manifestation of the Spirit” continue to bless America, and the friends of the voluntary system will have nothing to fear.

From Richmond the deputation returned to Baltimore, and thence proceeded to New York and Boston. In each of these cities they attended public meetings of the missionary and other societies. At Boston they separated; Dr. Cox visited the churches in Canada, and Dr. Hoby those in the Western States. They met again at Utica, and were employed during the remainder of their stay in traversing the states of New England, New Jersey, and New York, inspecting the churches and colleges, and collecting materials for their future report. These engagements occupied them till the beginning of October, when they sailed for England.

The most honourable testimony is borne, throughout the volume, to the uniform friendship and hospitality shown by our American brethren to their visitors. They were everywhere received with open-hearted kindness, and treated with affectionate respect. When a similar deputation shall arrive from America, we trust that the British churches will evince their sense of the obligations under which they

are placed, by giving a warm welcome and a generous entertainment, and reciprocating, in every particular, the manifestations of Christian fellowship.

We anticipate from the denomination at large, a unanimous expression of their approval of the manner in which the deputation discharged the duties of the office with which they were intrusted. They proved themselves very efficient representatives of the churches. Their time was well and diligently spent, and they have brought home a mass of valuable information respecting our own body, of a most interesting, and in many respects novel, character. There is one subject, however, on which, it is probable, some difference of opinion may exist. We refer to Slavery. The line of policy which the deputation judged it right to adopt, has subjected them to severe animadversion. We will endeavour to give an impartial statement of the whole case, and shall begin by transcribing the reasons assigned by our brethren for their silence on this subject, while attending the Triennial Convention.

"Some surprise has been expressed, that the subject of slavery, and the degraded condition of the descendants of Africa, both in a civil and religious point of view, was not introduced by the delegates at the triennial convention; but those who have remarked upon this omission appear to have forgotten that these topics were carefully avoided in the public letter. We were left, upon those important points, entirely free to pursue such a course as we might think most judicious, after having informed ourselves of the existing state of parties, and of the relative position of different societies. Expectations, it appears, were entertained that we should have stood forward, not merely as abolitionists, which we were universally known to be, but as advocates of particular measures, and associates with a specific agency, sent for the avowed purpose of lecturing upon the subject of emancipation. On this account alone, it may be proper here to introduce a topic, which, otherwise, would not have been touched upon in these details. Further remarks will be necessary here-

after, in adverting to another meeting. At present, we have only to explain, that the laws of the State prohibit all such public discussions in Virginia, as that which it had been imagined we might have introduced at Richmond; consequently the convention would have been dissolved by the magistrates had it been attempted.

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"Could we even have elicited, by any means, the agitating discussions, which an avowal of anti-slavery sentiments, on such an occasion, and in a slave-holding state, would have called forth, it became obvious, from our private inquiries and conferences, that we must necessarily have at once frustrated every object of our mission, awakened hostility and kindled dislike, not to ourselves only, but to our whole denomination; and, above all, roused into embittered activity feelings between Christian brethren, which must have severed the Baptist churches, who required to be convinced, and not coerced. This question assumed a shape, which not only exhibited all those dangers, but, as it has been more and more evinced, tended to the political disruption of a mighty empire. In a state of moral and spiritual feeling, too, in which we had succeeded in calling forth the kindest emotions, the warmest affections, the loveliest spirit towards ourselves, towards England, and mankind, we were, according to some persons, to have thrown the apple of discord; we were to have compelled the actions of those to whom we were foreigners, and by whom we were cherished and loved; we were, at our outset, to have aimed a blow at the very constitution of their own society, to which we were only visitors, and admitted, and for the time incorporated, as delegates, to unite in holy love and holy effort, British and American churches;—all this we were to have done, as some fervent spirits argue, reckless of consequences to ourselves and to them, to the utter confusion of all order, the ruin of all Christian feeling, the destruction of all love and fellowship! And could we do it? Will the warmest partisan, if he be a Christian, say we ought to have done it? Could our consciences have been satisfied to do it? Would sound wisdom and discriminating judgment have sanctioned the attempt?" pp. 67—73.

To us this is fully satisfactory. Had the deputation been as indis-



creet as some persons in this country wished them to be, their mission would have been an entire failure; they must have returned home at once; and intercourse between the churches in Great Britain and America would have been broken up, in all probability, for many years to come. Nay, more; by such conduct the deputation would have been unfaithful to their trust, and would have incurred just censure, as the authors of the disappointment necessarily attendant on their rashness. The letter from the Baptist Union to the churches in America, having contained no allusions whatever to slavery on the condition of the coloured people in the United States, any interference on the part of the deputation, in their official capacity, would have exposed them to the charge of overstepping their instructions, and thus defeating the object of their mission: abstinence was, in fact, their only duty.

These remarks will equally apply to the occurrences at New York. Dr. Cox was invited to attend the anniversary of the Anti-slavery Society, and was announced to the public, without his knowledge or consent, as pledged to take part in the proceedings. After mature consideration he decided not to be present, and sent the following letter to the committee, with the full concurrence of his colleague:—

"May 12th, 1835.

"Gentlemen,

"If I decline the honour of appearing on your platform this day, on occasion of your anniversary meeting, I must be understood to assume a position of neutrality, *not with regard to those great principles and objects, which it is well known Britain in general, and our denomination in particular, have maintained and promoted*, but with regard solely to the political bearings of the question, with which, as a stranger, a foreigner, a visitor, I could not attempt to intermeddle.

"I am, gentlemen,

"Yours respectfully,

"F. A. Cox." p. 110.

This decision roused the ire of Mr. Thompson, the Anti-slavery lecturer, who was not ashamed publicly to insult his fellow-country-

men, and hold them up to contempt, as traitors to their own acknowledged principles. An attack so unjustifiable and unchristian could not be passed by unnoticed. Dr. Hoby had fortunately attended the meeting as a spectator, and felt compelled to intrude himself on their attention, in order to vindicate his colleague, and state explicitly their joint views and purposes. It was done in the happiest manner possible, with such mild and manly firmness, that the calumniator ought to have confessed his fault forthwith, and sought forgiveness from his offended brethren. "Dr. Cox," said his friend, "is not the man to flinch from what his principles and duty dictate, as has been represented; he would not say in one country, and under circumstances there existing, what, upon a subject like this, he would hesitate to assert in another country, and under other circumstances. *We entertain the same views and feelings as yourselves relative to slavery*; but we have intrusted to us a specific mission, and acting in the fear of God, and we trust with purity of motive, it is our desire not to compromise other interests in reference to which we are deputed. We have prescribed to ourselves a course, according to the best dictates of our own judgment, and ought to be allowed to pursue that course without being assailed by attacks, calculated to injure us in the engagements we have in view." pp. 105, 106.

We confidently appeal to the good sense of the public on this question. That our friends were staunch abolitionists, all men knew; it was never concealed. But their assistance at the Anti-slavery meeting would have made them partisans.

The charges brought against the deputation would indeed have some weight if they had, as private individuals, compromised or denied their principles. There is ample evidence to the contrary. While in their public movements they applied themselves to the business on which they were sent, they embraced every suitable opportunity

of declaring the views entertained by themselves, and by the churches of Christ in this country. Even before they left Richmond, they took care to avow their sentiments, and actually convened a private meeting of the most influential members of the convention for the purpose. "There are no terms," they remark, "in which we have been accustomed, in England, to express abhorrence of slavery, which were not freely employed on this occasion." The same arguments we, and others at home, have used, in order to repel those, which have always been adduced in support of this system, were employed there for the same purpose; and solemn appeals were made to the brethren, on the influence which the church of Christ in general, and our own section of it in particular, ought to exert." p. 78. The volume contains repeated proofs of their faithful adherence to the abolition cause, and of their promptitude and earnestness in its defence. The *Americans* did not suspect or accuse them.

From many touching anecdotes, illustrative of the state and effects of slavery in America, we select the following, taken from Dr. Hoby's separate narrative of his journey into the West.

"The pastor (of a Baptist church of coloured people at St. Louis, in the State of Illinois), Mr. Meachum, is no ordinary man; he was originally a slave in Kentucky, and, having first purchased his own time, and then secured his freedom, he next bought his aged father, from Virginia, who was a godly man, and had been a Baptist preacher forty years! Having removed to St. Louis in 1816, with only five dollars remaining, he left his wife and children slaves; but did not forget them, nor their bonds. By incredible industry and economy, as a cooper and carpenter, for eight long weary years, he at length, in 1824, by the goodness and mercy of God, was enabled to purchase his wife and children! A history like this speaks volumes to America and to Britain! How many thousands of equally noble specimens of human nature lay claim to an African origin! But did the solicitude of the man of God, on the subject of slavery, terminate here? Rescued him-

self from bonds, was he in prosperity as oblivious of his former companions in tribulation as was Pharaoh's butler of Joseph? No; his Lord and Master had distinguished him with considerable worldly wealth, in consequence of the rise in the value of lands, which, when he was enabled to purchase, were of little worth; and one use he makes of his wealth is to purchase slaves! He buys, but never sells. When a family of them, in distress and agony at the prospect, are about to be sold, and separated, his heart has learned to feel, his eye to pity, and his hand to help: he becomes the purchaser; gives them the opportunity to pay their own price; goes to the court, and takes proper steps for their freedom. He is now legally the owner of twenty slaves, mostly children, to whom he shows paternal kindness, while he protects them, and prepares them for destined liberty. Secular affairs, under all these circumstances, absorb much of his time; but he is the humble, pious, and devoted pastor of a church of 200 members."—p. 318.

While we have deemed it right to vindicate our brethren, being persuaded that they have been unrighteously accused, it will not be imagined, we are assured, that we have any sympathy with the principles and practices which still unhappily prevail on the other side of the Atlantic, and produce so much unholy excitement. No; the slaveholder, let him be who he may, lives in open violation of Christian principle; and the slaveholding professor of religion, unless he is doing all he can to prepare his slaves for freedom, and to enlist public opinion in favour of the righteous cause, exposes his religion to suspicion and discredit. It is truly astonishing that the American churches, in the nineteenth century, "require to be convinced" of the sinfulness of slavery. Their treatment of the free coloured population is cruel and disgraceful. We use these terms advisedly; for we cannot repress our indignation when we are told that the blacks must not sit on the same seats with the whites in the house of God—that "no female seminaries can be peaceably conducted for their advantage"—and that "no coloured youth, however devoted and talented, can find



access to literary or theological seminaries!" These are foul stains, and must quickly be effaced, or the glory of America is departed. There are, nevertheless, some signs of altered feeling, and we hail them with pleasure. Abolition principles are widely spreading, and exciting much inquiry. The example of Great Britain produces powerful effects. And it is a gratifying indication that the rising ministry has caught the flame. At the time the deputation were in America, fifty-one students had just seceded from the theological institution at Cincinnati, and upwards of thirty from that at Andover, on anti-slavery grounds. Many students in other colleges cherish the same views.

We pass on to another subject. The deputation were commendably anxious to obtain accurate information respecting revivals. The successful result of their researches has added much to the interest of the volume. Their report is very explicit and faithful, awarding praise or reproof, as the cases required, with exemplary fairness. We might easily enrich our pages with extracts, but we have already trespassed so long on the patience of our readers, that we must refer them to the book itself. Having recorded some delightful facts, communicated to him at an association of ministers and churches, held at Parsonsfield, Dr. Cox adds—

"I proposed three questions to the ministers, who related these and other proceedings of a similar character. 1. *Was the greater proportion of those who came forward in these revivals persons who had before been serious, but undecided in religion, or were they entirely new converts from the world?* The answer was, that in general they were newly converted; as, for example, 110 professed religion on one occasion, of whom forty had been previously impressed. 2. *What permanent effect, if any, was produced upon those who did not profess religion at the time in question, though they were powerfully affected?* Answer: a large proportion continued to give evidence of piety, and united with other churches. In many cases, however, persons who seemed to believe *finched* (as the nar-

rator expressed it) at the time from the ordeal of a public baptism, grew cool, and became finally hardened. 3. *What is the ratio of conversions in a revival, and of the stability of the conversions, to those arising out of the regular services of religion, in a period of three or four years, or more?* Answer: a considerably greater number during any given period of time than when only ordinary means are employed, and in general those who continue steadfast are in fully equal, probably greater, proportion."—p. 153.

Whether revivals, such as are witnessed in America, may be expected in our own beloved country, is an interesting question, and, we conceive, not of very difficult solution. We want no camp-meetings: in a settled state of society, where the ordinary means of grace are approachable, such meetings are wholly unnecessary, and are always liable to mismanagement and abuse. Nor do we wish to see the adoption of the *anxious seat*: this is a measure of very questionable propriety, and scarcely compatible, under any circumstances, with those impressions which Divine influence produces, and which will commonly urge the inquirer to seek retirement, and "mourn apart." There are other methods, far more appropriate, by which the Christian pastor may ascertain the effects of his preaching, and administer needful instruction. But the question returns—May revivals be expected in our own country? To this we would answer, Why not? The chief ingredients in American revivals are *earnestness, prayer, and faith*. When the truths of religion are pressed on the consciences of men with that impassioned earnestness which accords with their solemn import, and the conversion of souls is directly aimed at; when the people of God "agree as touching what they shall ask," and approach the throne of grace with persevering, repeated, and specific entreaty; and when the Word is preached, and prayer offered in faith, that is, with the holy courage that confidence in God inspires, and with firm expectation that he will be gracious and faithful to his promises—under such cir-

cumstances it is found that the heavenly blessing descends, renewing the strength of believers, and adding to the church, such as shall be saved." There is nothing in this peculiar to America or to any other country. Christians have only to *act as Christians*, giving their whole energies to their religion, and God will be with them.

Dr. Cox's visit to Canada was a judicious appendage to the plan of proceedings adopted by the deputation. If he had done nothing more than secure the settlement of our excellent friend, Mr. Newton Bosworth, at Montreal, his journey would have been sufficiently productive of benefit. Mr. Bosworth's varied acquisitions and sound judgment, admirably qualify him for the important post he now occupies. Devoutly do we wish that his life may be long spared, and his labours rendered eminently successful.

It is high time that some direct efforts were made for our colonies, and more especially for the Canadas, where the destitution of religious ordinances is lamentably great; and popery everywhere prevails. Our Independent friends, we perceive, have just formed a Colonial Missionary Society. The Baptists, too, ought to be in the field, not in rivalry, but as a distinct body, whose efforts must of necessity be separately conducted. We are aware of the objections usually alleged against the formation of new societies; but, unless aid can be rendered to the Colonies through some of our existing institutions (and we know not what funds can be legitimately appropriated to this object), another society is become absolutely necessary. The subject will not be overlooked, we trust, at the ensuing Annual Meetings.

There are in the United States (including the General Baptists, and some other minor subdivisions), 8355 Baptist churches, 5347 ministers, and 644,802 members. Allowing the number of members to be in proportion to that of their families and of general hearers as one in five, we have a total of 3,224,010 individuals, or one-fourth

of the entire population of the United States, in connexion with the Baptist body. The Methodist Episcopal Church is next in importance, the number of members being nearly the same; so that these two denominations have a very large portion of the population of the United States under their influence. The proportion of ministers to churches, in our own denomination, it will be seen, is small; and this is greatly to be regretted, as in many instances two, three, or even four churches are obliged to content themselves with the labours of one minister, and consequently cannot enjoy the regular administration of the word and ordinances. Another evil accompanies it, which is, the employment of a large number of uneducated men in the work of the ministry. This, however, is in course of correction; the churches being much more alive than formerly to the importance of education. They have the testimony of experience in its favour; for it appears to be a well-ascertained fact that harmony, stability, and usefulness most prevail where there is an educated ministry. Dr. Hoby's observations, during his journey in the Western States, abundantly corroborate this assertion. Those states are in every respect less cultivated and improved than the earlier settled portions of the country. It is not, therefore, surprising that the churches in that district have suffered from the ravages of Hyper-Calvinism, and that many of them have yet to learn their duty in reference to the claims of the cause of God, and the efforts which happily distinguish the present period. The West is also the stronghold of the "Reformed," or "Campbellites," a sect which "symbolizes most with the Sandemanians, or Scotch Baptists," maintaining, in addition, some peculiarities and extravagances of their own, and keeping themselves entirely aloof from other Baptist churches. With these necessary deductions, the Baptist denomination largely shares in the general prosperity of the Christian church in America.



"In conducting the general business of public meetings and associations, the Americans greatly excel us, as they do also in the summaries of proceedings and digests of circular letters. Their statistical reports are admirable; minute, well arranged, and replete with information. They have acquired, by their devoted attention to this object, an unquestionable pre-eminence."—p. 503.

"The Baptist denomination is rapidly advancing in education and literary character. Whatever may be the amount of actual attainment, some indication of at least a growing taste for knowledge is afforded in the numerous periodicals and institutions hereafter enumerated. All classes of persons are desirous of information, both on general subjects, and on those connected with their particular vocations. While education is becoming highly prized, that which is strictly theological is more and more diffused. The same prejudices against learning, as a qualification for the Christian ministry, have prevailed here to as great an extent as they did formerly in England amongst the ruder masses of religious communities; but they are disappearing every day, like the mist before the rising sun."—p. 506.

"Pastoral support is, on the average, and when general circumstances are taken into consideration, better than in our native land. The actual stipend is frequently greater, and incidental additions arise from sources with which we are unacquainted; as, for instance, marriage fees, and 'donation parties.' In large cities and towns 1800 or 2000 dollars or upwards are often given, that is, four or five hundred pounds; and while sometimes ascending higher, and in other cases descending through every scale of gradation much lower, a salary of 200 or 300 dollars is common in very retired places. And with even this sum a pastor is enabled, in agricultural districts, and by the *voluntary tithings* of Christian benevolence, to keep a horse and dearborn (a light four-wheel carriage on wooden springs), if his duties require it. In a word, a truly pious and devoted man may generally find what he asks for—*work*; and what he needs—*sufficient support*."—p. 504.

"The meaning of this (a '*donation party*') is that a day of social entertainment is held at a beloved pastor's house; but the feast is furnished by the visitors, who take upon themselves the whole management. Whatever needlework is

performed on that day, is with materials brought by the guests, and left in the shape of garments for the family—the books read or looked at, are presents for the children—many of the articles used are an addition to the household goods of the parsonage. Once a year, a seasonable token of a people's regard is, in this way, left at the minister's abode, in the shape of money, meat, meal, or otherwise; for no one comes empty-handed, and cheerful devotion sanctifies the scene."—p. 345.

Among the universities or colleges in the United States, there are fifteen belonging to the Baptist denomination, eight of which are theological seminaries, and these contain about 400 students for the ministry. The seminaries at Hamilton and Newton are the largest and most efficient of the latter class. Brown University, Rhode Island, and that at Waterville, Maine, enjoy a high reputation. Such institutions must exert a powerful and salutary influence on the denomination at large, aided, as they are, by the power of the press, from which issue, for the use of the Baptist body, numerous publications, differing in size and importance, but all more or less useful. One of these, the "*Christian Review*," is published quarterly; three, monthly; two, semi-monthly; and twenty-one, weekly.

Here we must close. We confess that we have endeavoured to review this work so as to induce our readers to buy it. It deserves an extensive circulation. Every Baptist, who can afford the very moderate sum of eight shillings, ought to give it a place in his library. It has the merit of being what it professes to be. There are no political disquisitions; no delineations of customs and manners; no literary criticisms; but few descriptions of scenery, and even those few might have been spared, without lessening the worth of the volume. It is, throughout, an account of "*The Baptists in America*"—lucidly written, and full of interest.

At p. 92 there is a numerical error, which will require to be corrected in subsequent editions. The

receipts of the Seaman's Friend Society are stated to be 1,236,771 dollars. This should have been 12,367-71, meaning 12,367 dollars 71 cents.

*The Works of Thomas Chalmers, D.D., LL.D., &c., &c. Vols. I. & II.—W. Collins, Glasgow.*

Few men have occupied a larger space in the literature of the last twenty years, than Dr. Chalmers. His writings are numerous, multi-form, and eloquent. Though not exclusively, they are for the most part, on theological subjects, and decidedly of the evangelical school. If the influence they have exerted on society be proportioned to the extent of their circulation, they must have been a source of immense benefit to mankind. The peculiarities of his style, and its redundant amplifications, are well known, often admired, and sometimes foolishly imitated. Of late, he has become, much more prominently than aforetime, the advocate of ecclesiastical monopolies and of a state church; and, as a consequence, the object of courtly attention and episcopal panegyric. It is not, however, on these points that we have now to write of him. In the volumes before us he is the perspicuous expositor and able advocate of natural religion. In a recent number, we had occasion to discuss this subject in noticing the work of Lord Brougham (p. 59-60), and we cannot so soon resume it. It must be sufficient to say, that it is treated in a much more extensive manner by Dr. Chalmers than by his lordship. He divides his subject into five books. The first consists of "Preliminary Views;" the second, of "Proofs for the Being of a God in the Dispositions of Matter;" the third, of "Proofs for the Being and Character of God in the Constitution of the Human Mind;" the fourth, of "Evidences for a God in the Adaptation of External Nature to the Mental Constitution of Man;" and the fifth is "On the Inscrutability of the Divine Counsels and Ways; and on Natural

Theology, viewed as an Imperfect System, and as a Precursor to the Christian Theology."

The *Bridgewater Treatise*, by Dr. Chalmers, is incorporated in the present volumes, and they contain all that he has written on Natural Theology. Some of the discussions are exceedingly interesting, and are conducted with a logic as convincing as their illustrations are copious. The metaphysical argument meets with no mercy. Hume is successfully encountered, and the foundation of his scepticism demolished. The Ante-Mosaic theories of the geologists are confuted, and satisfactory ground laid for the persuasion expressed in the following sentences, so characteristic of Chalmers that we could have been certain of their parentage wherever we had encountered them.

"Those rocks which stand forth in the order of their formation, and are each imprinted with their own peculiar fossil remains, have been termed the archives of nature, where she hath recorded the changes that have taken place in the history of the globe. They are made to serve the purpose of scrolls or inscriptions, on which we might read of those great steps and successions by which the earth has been brought to its present state. And should these archives of nature be but truly deciphered, we are not afraid of their being openly confronted with the archives of revelation. It is unmanly to blink the approach of light from whatever quarter of observation it may fall upon us—and those are not the best friends of Christianity who feel either dislike or alarm, when the torch of science, or the torch of history, is held up to the Bible. For ourselves, we are not afraid, when the eye of an intrepid, if it be only of a sound philosophy, scrutinizes, however jealously, all its pages. We have no dread of any apprehended conflict between the doctrines of scripture, and the discoveries of science—persuaded as we are, that whatever story the geologists of our day shall find to be engraven on the volume of nature, it will only the more accredit that story which is graven on the volume of revelation."

In the theological system of Dr. Chalmers, Natural Theology is assigned its proper standing. It is nowhere undervalued, as though,



since we possess a Divine revelation, it were superfluous to interrogate nature on the question of the attributes and the will of God. Nor, as is sufficiently to be gathered from the above extract, is any jealousy felt, lest in any stage of the philosophical argument, an unfriendly collision should take place between the demonstrations of the one, and the authoritative statements of the other. No fears are entertained of the religion of nature superseding the religion of the Bible. The taper glimmering of the one, is never substituted for the solar light of the other; but while the uses of Natural Theology are freely acknowledged, its defects are also as freely and admirably exhibited. It is refreshing and delightful to see philosophy thus in harmonious combination with evangelical piety, and the student of nature offering his profoundest tribute of adoration in the temple of Christian truth.

It may be proper to state, that the present volumes are intended to be followed by others, containing the whole collected works of the author.

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*The Works of St. James not opposed to the Faith of St. Paul, in a Sinner's Acceptance with God; the Result of an Inquiry, instituted with a View to ascertain how far the late Rev. R. Watson agrees with the Scriptures, in his Notion of Justification by Faith alone; and likewise whether he has properly stated the Rev. J. Wesley's Opinion on this Subject.* By ABRAHAM SCOTT. 8vo. pp. 76.—R. Groombridge, London. 1836.

The design of this pamphlet is to show, that the views of the late excellent Richard Watson, on the important subject of Justification, as stated in his Theological Institutes, are equally unscriptural and unmethodistical—that they are opposed alike to the writings of the apostles and prophets, and to those of John Wesley, especially in his last and best days. We are at a loss to account for the appearance of this pamphlet at the present moment. Mr. Watson completed the

publication of the second volume (which contains the passages objected to by Mr. Scott) of his Institutes, in 1826. We feel inclined to ask, therefore, What has Mr. S. been doing during the last nine years? He has evidently not been idle; he appears rather to have possessed in no ordinary measure, even in this scribbling age, the *cacoethes scribendi*; he is already the author of about a dozen pamphlets, chiefly on polemics. Why then did not the present work appear long ago? Did it require nine long years to mature those enlightened and original views with which the public are now favoured? It surely was not necessary that Mr. Watson should repose in the tomb three whole years, ere our author could muster courage to address himself to his mighty work. There is much in the spirit of this book which is by no means commendable. Our author, in his zeal for Justification by works, shows up the venerable founder of Methodism (most unintentionally, we sincerely believe), in no very enviable light. There is almost entire absence of that tone of respect and kindness for Mr. Watson, which it might be expected, the character of one of the most eminent men of the age, for intellectual and moral worth, would have inspired in every Christian breast. Dr. Erskine, Mr. Hervey, and others, like-minded on the subject of Justification, are unhesitatingly denounced by our author as *antinomians*. Endued with unwonted sagacity, he finds “scraps of sheer nonsense” in the writings of Mr. Hall; he discovers that “some of the greatest divines which any age or nation has produced,” have “run into flat contradiction.” The proof of this last position is marvellously striking:

“The late Rev. R. Hall, when speaking with approbation of the Evangelicals, says, ‘In common with the inspired writers, they ascribe their translation from a state of death to a state of justification, solely to faith in Christ, previous to good works actually performed.’ But while on the same subject, he remarks, ‘If we turn our eyes to the ministry of

the apostles, we perceive it to have consisted in testifying repentance towards God, and faith in our Lord Jesus Christ; repentance, which is natural religion modified by the circumstance of a fallen creature, including a return to the path of duty; and faith, which is a practical compliance with the Christian dispensation. *Here this great man sets the apostles in direct opposition to the inspired writers; and makes them teach doctrines so directly opposite, that they never can be reconciled.* [We have taken the liberty to put this sentence in italics; the sentence is so merciless that it deserves to be rendered as emphatic as possible.] The inspired writers, we are told, teach that justification before God, is obtained solely by faith, previous to any good works actually performed. But on the other hand, the apostles teach that, in obtaining acceptance with God, there must not only be faith, but likewise repentance, which is a return to the path of duty; or doing what is lawful and right. Therefore, if we take the apostles for our guide, we must discard the inspired writers. But if we choose to follow the inspired writers, as more congenial to our corrupt inclinations, we shall never attempt to break off any sin before our justification; and the apostles who teach a return to the path of duty, as the means of obtaining mercy, must be rejected, as legal and heterodox."

We have given this quotation because it clearly exhibits our author's

sentiments on the all-important subject of our acceptance with God, and moreover affords a specimen of our author's mode of reasoning.

Mr. Scott is not satisfied with proving that the apostles and John Wesley taught justification, not by faith alone, but by faith and works; his penetration has gone beyond this—he proves that "*Mr. Watson's theory is justification by works in reality, but professedly not so; in this respect it is manifestly defective.*" But there is no end to Mr. Scott's discoveries; he proves that Erskine and Hervey, notwithstanding all their antinomianism, preached justification by works; nay, more, all who require any thing, even faith, in order to justification, teach justification by works!

Will Mr. Scott allow us to recommend to him seriously to inquire, first, "What is the ground of a sinner's acceptance with God?" or what it is on account or in consideration of which man is treated as righteous by the moral Governor of the universe?" and secondly, "What is the specific relation which faith bears to our acceptance with God? or why is it that we are justified by faith, and not by repentance, knowledge, hope, love, or any other of the fruits of the Spirit?"

## BRIEF NOTICES OF RECENT PUBLICATIONS.

*Sermons Printed from the Late Rev. Benjamin Beddome, A.M. of Bourton-on-the-Water, Gloucestershire. With a Brief Memoir of the Author. pp. 468. Ball.*—The name of Beddome of Bourton-on-the-Water is fragrant. Who among our families has not been instructed by his catechism? and who has not been edified and delighted by his village sermons? This volume will form a most valuable addition to those already possessed. It comprehends sixty-seven sermons, the properties of which are of the most estimable description. They are thoroughly evangelical, eloquently simple, and replete with instruction; they are admirably adapted to fix the attention, to enlighten the understanding, and to sanctify the heart; the subjects are well chosen, the texts appropriate, and the divisions natural. In short, we have seldom heard

discourses from the pulpit which we have thought calculated to be so useful, and rarely have we read any from the press with so much satisfaction. We could abundantly confirm our statements by numerous and copious extracts, but the claims of justice to others forbid any considerable enlargement.

The memoir in the commencement of this volume, though brief, is well drawn up, and is very interesting: from which it appears, that Mr. Beddome was born at Henley-in-Arden, Warwickshire, January 23, 1717, became a member of the church in Prescott Street, London, 1739, and, being called to the ministry by that church, was afterwards educated at Bristol; and in 1743, was ordained pastor of the church at Bourton. When he had been a few years pastor of this church, he was very urgently solicited,



upon the death of the Rev. Samuel Wilson of Prescott Street, to become his successor. His correspondence on this subject appears to have been of the most honourable description. Mr. Beddome died "Sep. 3, 1795, in the 79th year of his age, having laboured at Bourton fifty-five years."

We have much pleasure in expressing our most cordial approbation of this volume, and of strongly recommending it to the attention of our readers, as remarkably adapted to promote a sound judgment and holy life.

*The Art of Divine Contentment.* By T. Walton, of St. Stephen's, Walbrook. 1653. Religious Tract Society. 1835.

*Heaven Anticipated; or Present Time Influenced by the Prospect of Future Felicity.* By Joseph Freeman. Ward & Co. 1836.—We have associated these two excellent publications, because, though not alike in their subjects, and very unlike in style and manner of execution, they are closely assimilated in design and tendency. Nothing is more likely to induce contentment amidst all the vicissitudes of the present imperfect state of being, than the habitual anticipation of the heavenly world. The first of these little works contains an admirable exposition, after the manner of the seventeenth century, of the noble sentiments of the apostle Paul, "I have learned in whatsoever state I am, therewith to be content." The second work beautifully and powerfully recommends the anticipation of heaven, in the season of youth, the activities of life, in adversity, in bereavement, in the decline of life, and in the period of dissolution. There is also an excellent chapter on the necessity and influence of faith in anticipating heaven. These little works merit the attentive perusal especially of the young Christian.

*Sermons to Explain and to Recommend the Gospel of Jesus Christ to Individuals and to Families.* Published Monthly. By John Alexander, Norwich. Nos. 1 & 2.—These are two very excellent sermons; the first on "the new heavens and the new earth;" the second on Christ's redeeming love. We sincerely hope the circulation will be extensive, so that the worthy author may be encouraged to prosecute his laudable design, and that his labour of love will not be in vain.

*A Funeral Oration for Mr. Taylor.* By the Rev. Waller Scott.—The arrangements of Divine Providence often appear to us mysterious, but perhaps they are seldom more deeply felt to be so, than when our beloved friends are cut off in the midst, or perhaps at the very commencement,

of a career of usefulness. At the time when perhaps above all others it appears to us most important that they should continue with us, they are removed. Such was the case of the amiable, talented, and devoted servant of the Lord, to whose memory the present oration is an affectionate and able tribute of respect.

*The Nature and Functions of the Office of the Civil Magistrate; from the Works of Bishop Hoadley.* With a Commendatory Preface. By Ralph Wardlaw, D.D. pp. 105. Aberdeen, G. King; London, Dennis.—The subject of this little book is essentially connected with the great controversy between Churchmen and the Voluntaries. It is thus treated by Hoadley; and his judgment is given in our favour. The cause of Christian liberty is greatly indebted to this eminent prelate; for though he was a dignitary in the state church, the tendency of his writings is to overturn its very foundations. The present is a timely and serviceable republication.

*The Path of Life, faithfully exhibited and affectionately recommended to the Young on their going out into the World.* pp. 72. By John Clunie, LL.D. London. Jackson and Walford.—Perhaps the most critical period of human life is that in which the youth of 15 or 16 leaves the guidance of his tutor, and embarks upon the wide world. Then he most needs the counsels of wisdom and piety, and in too many cases is least disposed to seek or accept them. At the desire of his former pupils, Dr. Clunie has published this manual of Christian instruction, in which he admonishes them on the important subjects of true religion, moral conduct, business, study, and benevolence. His observations are judicious and practical, and must, under the divine blessing, be useful.

*Observations on Providence in relation to the World and the Church.* By the Rev. J. Leifchild. Third Edition, with enlargements. London, J. R. Leifchild.—It is enough that we mention the republication of this excellent little work. Its reputation is already established.

*The Young Servant; or Aunt Susan and her Nieces.* pp. 280. Religious Tract Society.—A tale in which are illustrated the duties and qualifications of domestic servants, and such advice is communicated as is suited to their character and station. Written in a lively style, pervaded with scriptural sentiments, and showing such an acquaintance with household details as fixes its authorship, we think, on a lady, whose hand can hold with equal skill the spindle and the pen.

## O B I T U A R Y.

## ELIZABETH KARBY.

The subject of the following brief memorial was the widow of the late William Karby, plumber, of Bow, Middlesex, and daughter of John and Mary Hawkes, of Deptford in Kent, where she was born in the year 1757. She was educated in the principles of the Established Church, but knew nothing of real religion till after she was married, and settled in business at Bow. There she for some time attended at the Rev. Dr. Newman's Meeting-house, Old Ford, by whose ministry she was brought to the knowledge of the truth. She ascribed her first serious impressions to a sermon from Psalm cxxvii. 1, "Except the Lord keep the city, the watchman waketh but in vain." Soon after this she was baptized, and joined Dr. Newman's church, of which she continued a consistent and honourable member for more than forty years. She died March 2, 1835, aged 77. To those who were acquainted with the general state of her mind, it afforded satisfactory evidence that her heart was right with God, and her best affections placed on things unseen and eternal; and the subjoined account of her last hours, while it supplies matter for grateful recollection to her bereaved family, gives also another additional testimony to the faithfulness and loving-kindness of Him, to whom she had long since been enabled to commit all her temporal and eternal interests.

Mrs. Karby had been for some years declining, and for seven weeks was confined to her room. Whenever she was able to converse during that period, the theme was always the same,—the love of the Saviour; and she usually awoke repeating, "What shall I render?" or else, "Once more my soul the rising day," &c. in a tone indicating surprise that she was still permitted to continue here. Though she was willing to wait patiently all the days of her appointed time, she had been long expecting the hour that should release her from a body of sin and death, and admit her to the enjoyment of the Saviour's presence. It was not until the morning of Lord's-day, March 1st, that any material alteration for the worse was observed. Her voice then became very faint, but her conversation still proved that the state of her mind was indeed enviable. Those

who were privileged to spend the evening of that Sabbath in her dying chamber, will not soon forget the testimony she bore to the love and faithfulness of her dear Redeemer. The retrospect of past mercies, and the anticipations of future glory completely filled her mind, and no cloud was permitted to intervene. She requested the 46th Psalm to be read, listened to it with fixed attention, and then said, "Yes, he is my refuge and strength, a very present help in trouble. I have always found him so; he is faithful to his promises." She was very affectionately attached to her pastor, and had previously expressed a wish, that if he improved her death, it might be from the first verse of that Psalm. "My dear pastor," she said, "knows how exactly it agrees with my experience." After a few minutes spent in prayer, she observed, "How short you have been! Well! it was very sweet!" It was replied, I was fearful you would be fatigued, "Oh no," she said, "I can't hold much conversation with my friends now, but I am never weary of talking to my dear Saviour." She then repeated several petitions which had been used in prayer, and added, "You prayed that I might have an abundant entrance, and so I shall; I long to be with my dear Saviour, I shall have done with sin then." After a short pause, she said, "But we must praise the Lord as well as pray, we have much to praise him for. Where is the hymn-book?" It was brought, and the 128th hymn in Rippon's Selection, "How firm a foundation," &c., which was known to be a favourite, was read to her. "Oh," she said, "every word of that hymn is precious." And she continued at intervals to repeat different lines of it, dwelling with much pleasure on the words, "And when hoary hairs shall their temples adorn,  
Like lambs they shall still in my bosom be borne."

"How kind that is," she exclaimed, and then repeated again and again, "I will be with thee thy troubles to bless,  
And sanctify to thee thy deepest distress;" adding, "but this is not distress, no; all mercy! the soul that on Jesus hath leaned for repose, he will never forsake." After this her voice became more indis-



tinnet, and what she said could not be correctly understood ; but the subject was the same, Jesus was still precious ; and though in broken accents, she continued to adore his love. About eight o'clock she observed, " I think I will lie down now ;" she did so, and fell asleep, but woke again about ten o'clock, and took some refreshment. She then slept through the night with short intervals of restlessness, till half-past nine the next morning, when she calmly and peaceably breathed out her spirit into the hands of the Saviour she so ardently loved. No sigh or struggle marked the time of her departure, it was literally falling asleep in Jesus.

The remembrance of her unceasing solicitude for the spiritual welfare of her children, will be fondly and gratefully cherished by them, while they thankfully

acknowledge that her prayers have had many gracious answers, and her exertions to promote their best interests have not been in vain in the Lord. They were often the witnesses of her earnest prayers for the salvation of her grand-children, and of all who were related to her by the ties of nature and affection. May those prayers be abundantly answered !

Her remains were interred, March 16th, in the burying-ground attached to the Baptist Meeting-house, Old Ford, and adjoining her own garden. The Rev. Dr. Newman gave the address at the grave, and on the following Lord's-day afternoon, March 22, preached a funeral sermon from the words she had herself selected, " God is our refuge and strength, a very present help in trouble." Psalm xlvii. 1.

## RELIGIOUS INTELLIGENCE.

### FOREIGN.

#### SYDNEY, NEW SOUTH WALES.

The foundation-stone for a Baptist chapel was laid on the 29th of November last, on the plot of ground presented by Government, in Bathurst-street, West. The Rev. W. Jarrett, the Independent minister, commenced the service by prayer for a blessing upon the undertaking. The Rev. R. Mansfield (Wesleyan), the secretary to the original committee, and one of the Deputation appointed to wait on His Excellency the Governor to solicit the grant, detailed the circumstances which led him and others in the first instance to apply for an allotment of land, and further narrated the events which had conspired to lead the original trustees to surrender their trust, with the approbation of His Excellency to the present trustees. At the same time he expressed his hearty concurrence in the steps which had been taken, and earnestly hoped that good success might attend the present attempt to erect an additional place of worship in so depopulated a town as Sydney.

The architect superintended the placing of the stone, and the Rev. G. Saunders, the Baptist minister, after a short address, laid the foundation-stone in the usual way. The Rev. J. Orton (Wesleyan missionary), offered up thanksgiving, and the service concluded with the doxology, which was sung in a devotional manner.

The attendance was not very numerous, on account of the little publicity given to the service ; but several of the subscribers, and many interested in the progress of the work, were present. Baptist brethren who little thought of living to see the day when a Baptist chapel should be erected in this colony, were, after a twenty, or thirty, or even a forty years' sojourn, much gratified by the business of the day ; while those lately arrived looked forward to this building as a religious home to themselves and their descendants. Representatives, if the expression is allowable, from many of the churches at home were in the ground. May friends in Britain pray for the success of the cause !

### DOMESTIC.

We know with what interest our readers turn to this department of the magazine, and we are anxious to make it increasingly valuable as a record of our denominational proceedings in all parts of the country. On referring to former volumes we find it has been customary, at this period, to give an account of the various public

meetings which are held in the metropolis in the month of May. This year we have not done so. Not, however, because we feel less interest than preceding Editors have felt in the operations of other parts of the Christian church, or rejoice less sincerely in the general movements of the great cause of our common Christianity; but because we think that the first place in our own magazine, is due to our own denomination. The intelligence we this month put on record must have been, by far the greater part of it, entirely omitted had we not acted on this principle. When our space will allow of it, we shall gladly report information relating to other religious bodies; *but we must give the preference to our own.* We may also add that *The Patriot* contains so ample a report of all the public meetings, and is conducted with so much spirit, that a far better account of them will be found there, than, under any circumstances, could be given in our pages.—*Editor.*

#### BAPTIST BUILDING FUND.

The annual meeting of this society will be held in the Rev. J. Davis's meeting-house, Church-street, Blackfriars, on Monday, the 27th of June, 1836, when Joseph Fletcher, Esq. of Tottenham, will take the chair, at six in the evening.

The annual sermon will be delivered by the Rev. James Hoby, D. D., of Birmingham, in the Baptist meeting-house, Henrietta-street, Bedford-square, on Lord's-day, June 19th, at half-past six o'clock in the evening.

Since the last statement, in the Baptist Magazine, February, 1836, the following cases have been returned:—

Ballina .....	Ireland.....	£80
Eastfield-side.....	Notts.....	50
Great Rollright....	Oxon.....	35
Jezreel.....	Cardigan.....	30
Tring.....	Herts.....	50
Borough-green....	Kent.....	40
Braintree.....	Essex.....	60
Walsall .....	Stafford.....	60

The following circular sent by the committee to the associations, will show that the object of this society is great, and of great importance; and the friends and ministers are affectionately requested to attend its annual meeting, and assist in arranging the present and future proceedings of the society.

Dear Sir,

We are requested by the committee of the Baptist Building Fund, to lay before you the result of their correspondence respecting the amount of debt now lying on the meeting-houses of our denomination; and to submit to you, and your brethren, a plan for removing this great evil from our churches.

At a committee meeting held February 16th, 1836, a sub-committee reported the following facts:—

First. That the ascertained debts, in the country, amount to rather more than £73,279.

Second. That the debts not returned,

including those in London, will probably make this up to £100,000.

Third. That the interest on this sum, amounting at least to £5,000 a year, is taken from the resources of the congregations, and operates heavily in reducing the maintenance of their ministers.

Fourth. That many of these debts have been contracted very imprudently, and that the continuance of the present system will annually increase the evil.

Fifth. That there are about thirty-three Associations; and that, agreeably to the above estimate, there would be an average debt of £3030 on each.

Sixth. That if each Association could raise £433 a year, more than is required to meet its current necessities, the whole would be paid in seven years.

On the reception of this report, a special meeting of the committee was called, to consider whether any, and what measures could be adopted, to meet this emergency. At this special meeting, held London, March 8th, 1836, it was resolved, that the following suggestions be submitted to the country associations, for their approval, before they are presented to the annual meeting of subscribers to the Baptist Building Fund, to be held in London, next June:—

Resolved,

1. That each Association be earnestly recommended to form a Building Fund for its own district, with a view to the liquidation of its present debts, within a limited period, and for the purpose of supplying future necessities.

2. That, in order to secure the object, and promote economy, each District Building Fund be recommended not to assist in future any case, by the payment of any future outlay, unless such case, and the intended outlay, shall previously be submitted to their consideration and advice.

3. That each District Building Fund be recommended to forward to the committee in London, an annual report of



their proceedings, preparatory to a general report of the whole, to be circulated through all the associations.

4. That it be recommended to the general meeting of this Fund to resolve, not to relieve any future case, without a full recommendation from the Building Fund, from the district in which the church is situated.

5. That it also be recommended to the general meeting to authorize their committee to enter into correspondence with the several Building Funds, and to arrange a plan of co-operation throughout the denomination, by which mutual assistance shall be rendered, and a vigorous effort made to relieve our churches from the pressure and disgrace of the burden they are now suffering.

The three first suggestions relate to the country associations. They are intended to secure a full investigation of all cases that occur within the several districts, whether of churches that are associated or not. To provide for each church such relief as will prevent the personal application of any minister beyond the sphere of his own immediate labours. To secure for each District Building Fund, perfect liberty, both in raising and in appropriating its resources; and yet, to provide for all the information and advantage resulting from general union.

The design of this communication is to excite the deliberation of the several associations, and to attain full and definite information from each, in order to attain the desirable purpose of united effort, which shall accomplish the deliverance of our churches. The committee have no desire to control the measures of any; but they believe that united and systematic co-operation is perfectly consistent with our individual and collective independence, and they are convinced, that if a spirit of love conducts the effort, divine blessings will crown the work; our churches will be liberated from their present thralldom; their pastors will be more encouraged, and far better supported than they now are.

The fourth and fifth suggestions relate to the Building Fund in London; and are intended to modify its operations, so as to advance the general design: but without the careful investigation of District Funds, a correct knowledge of the cases that are sent to London cannot be obtained; and the whole movement would be ineffectual.

The committee are aware of the magnitude and comprehensiveness of their

suggestion, and they feel the difficulties which surround the proposal, but they cannot believe them to be insurmountable. They desire the fullest investigation of all that bears upon the subject; and they earnestly solicit the most candid communication from their brethren.

Will you allow us, in behalf of the committee, to request that you will bring this important subject before your brethren, at the earliest opportunity; and forward a distinct expression of the feelings entertained by those churches and ministers with whom you are associated.

With respectful esteem, we are,

Dear Sir,

Yours sincerely,

T. THOMAS, } Secretaries.  
C. STOVEL, }

STATE OF THE BAPTIST DENOMINATION IN SCOTLAND.

*To the Editor of the Baptist Magazine.*

You must not suppose, Mr. Editor, from the above title, that it is my intention to give a minute or lengthened detail of the state of our denomination in this quarter of the empire. My object principally is, if possible, to turn the attention of the Baptists in Scotland to a few particulars affecting their present circumstances, and which from their importance have an imperative claim upon their regard. I premise that there are two classes of Baptists in Scotland, known by the name of Scotch and English Baptists. The English Baptists are the same in their government and discipline as the churches of our denomination in England, with this difference, that in general they partake of the Lord's supper every Sabbath instead of once a month. The Scotch Baptists are somewhat different, contending for a plurality of elders, mutual exhortation by the brethren on the Lord's day, and disapproving of pastoral support, &c. &c. The few remarks I shall offer on the present occasion are designed for the members of both these bodies. And first, I would call their attention to the *disjointed* state of each party. There is no such thing as *cordial* union amongst either class. So much is this wanting, and to such an extent does the *opposite* prevail, that it has become quite proverbial in Scotland, "The Baptists are a mere rope of sand;" there is no adhesion in their body; they make professions

"loud and long" of their being the *most* scriptural of *all* the churches in the order of their government, and yet they are of *all others* the *farthest* from what ought *primarily* to distinguish them, viz., scriptural union. I shall not, Mr. Editor, attempt to deny the justice of these remarks, nor will any one, I am convinced, at all acquainted with the state of the Denomination. They are facts too notorious to admit of contradiction; for it may with safety be affirmed that there is not a denomination of Christians in all Scotland, Presbyterian, Relief, Secession, or Independent, but what has got the start of the Baptists in this particular. A laudable zeal to concentrate their force, and consequently to extend their usefulness, has of late characterized each of these bodies; and at the present moment, however unscriptural we may deem them in some things, they present a picture of combined union, marshalled under their respective banners, which ought to put to the blush those who have so long boasted of their *clearer* light, and their *holier* walk.

To remedy this evil, so prevalent in our denomination, and so much to be deplored, I would suggest whether there is not a *possibility* of both the Baptist bodies being brought into *closer* fellowship than at present distinguishes them. Many, in both sections, I am well aware long ardently for this consummation. Accustomed to look abroad on the state of the church, and capable of taking a comprehensive view of how matters really stand, they see and mourn that the denomination to which they are from principle attached, should, by its jarring and discord, make itself a by-word and reproach among all the tribes of Israel. Gladly would they enjoy occasional communion, for instance, on visiting each other's churches, were it not for the fear which, if known, is always realized on one side, of being in consequence brought under church discipline, and compelled, if they would avoid the pain of exclusion, to confess a fault!! Is there, I would ask, any *occasion* for this? any *scriptural* authority enforcing it? Each party will without hesitation admit that the other holds the grand essentials of religion, and that each has submitted to the scriptural terms of communion. This admitted, I would ask whether other differences ought not to be made matters of *forbearance*?

But if both parties are not yet *ripe* for this advance, I would, leaving this for the present, ask whether they could not *unite their efforts* for the grand purpose

of promoting the glory of God in the more widely establishing the interests of the Denomination? Union is strength; and if both parties were associating for *this* purpose, they might, with the blessing of God upon their efforts, effect a large amount of good. Those who deny that Christians ought to exert themselves for the salvation of sinners, are but few, and ought not to be regarded; certainly they ought not to be suffered to cramp the energies of those who think otherwise: on the contrary, the supineness and selfishness of such ought the rather to stir up all, professing zeal for the Lord God of Hosts, to more energetic activity in the good cause; and if their efforts when *combined* would be more *efficient* for this end than when single, the path of duty is plain, and they ought to *unite* heart and hand in furthering its promotion. I would request my Baptist brethren to look at the efforts being made at the present time by all classes of Christians in Scotland. Whatever be their motives for the zeal displayed, we must admit that their efforts are in every respect much more effective than what ours are, and that after all they fall far short of what they ought to be. I will suppose a case, from which I will allow my brethren to draw what conclusions they may. Suppose the task of converting the world, or, to narrow it a little, suppose the task of bringing the heathen in Scotland under the sound of the Gospel, assigned to the Baptists in this country; how long, I ask, at the *present rate* of exertion made by the body, would they be in accomplishing it? And is it not, I would further ask, the duty of every body of Christians to act at all times as if this great task was devolving singly upon them.

But if both parties cannot as yet coalesce for the objects referred to above, I would further suggest the importance of those professing the same views of doctrine and government in their churches, blending *their* exertions in harmonious co-operation. Surely there is nothing to hinder churches professedly of the *same faith* and the *same order* throughout Scotland from associating for the holy purpose of promoting "glory to God in the highest, on earth peace, and good will to men." It is surely high time that the example set by the churches in England should, in this respect, be followed by those in Scotland. In England almost every county has its association, and some counties have two or three associations; whereas in all Scotland there is only one association of



Baptist churches, and that one is only in its infancy, it will not have existed a twelvemonth till the month of July; nor does this association include in it all the churches professedly of the same faith and order with those associated. Nor must it be concealed, that some of those who stood aloof, instead of nourishing the infant cause with their countenance and prayers, attempted rather to wither it with their *indifference*, or to blast it with their *scorn*. It is not my object to judge of the making of these churches, nor to say what I think they are; I would rather indulge the hope that, when the annual meeting of the association comes round, it will bring with it a large accession of those whom we should fondly wish to see engaged in so good a work, and who by their zeal in other causes show how well calculated they are for promoting such an object. My fellow-Christians, combine! Combine your efforts and your prayers for the glory of God and the good of the denomination; the state of the country calls upon you to do so; your profession calls upon you to do so; and above all, the Captain of your salvation calls upon you to come to the help of the Lord, to the help of the Lord against the mighty.

But I must forbear, Mr. Editor, fearing lest I trespass upon your space and the patience of your readers, which would doubtless be employed by others to greater advantage. As your magazine is pretty generally read in Scotland, and as from the manifest improvement which it has assumed for some time back, it is likely to receive a much wider circulation, I shall probably, on your giving insertion to this, trouble you again with a few instructions bearing upon the interests of the Denomination in this quarter.

SCOTUS.

G—k, May 1836.

HORTON COLLEGE, NEAR BRADFORD,  
YORKSHIRE.

It has been thought desirable to inform the public, through the medium of the Magazine, of some changes that have taken place in the management of the northern Baptist Education Society. The Rev. Dr. Steadman, the late President of Little Horton College, feeling from his growing age and infirmities his inability to discharge the duties of the presidency with his accustomed efficiency, signified to the committee, a few months ago, his wish to resign as soon as a suitable successor could be found. Various inquiries having been made after an eligible person;

the attention of the committee was at length directed to the Rev. James Acworth, A. M., of Leeds. A special meeting of the subscribers and friends was convened for the purpose of considering the subject, and the result of the deliberations was a unanimous and cordial invitation to that gentleman, to become the successor of our venerable friend Dr. Steadman, as President and Theological Tutor of the Academy. This invitation was, after due deliberation, fully accepted; and at the commencement of the present year, the new President entered upon his official duties.

In the present changes the best feeling has been evinced by all the parties concerned. Mr. Acworth was recommended to the friends of the Institution, not only by his piety and talents, and acquirements, but by the suavity of his disposition, and the very assiduous attention he has uniformly given to the interests of the college. And it was a most gratifying circumstance, that the choice of the friends, if not suggested by, at least met with, the entire concurrence and unqualified approbation of the late president. It should also be mentioned, to the honour of the church at Leeds, that they were willing to make a sacrifice for the public good, and readily complied with the urgent request of the committee to give up their esteemed and beloved pastor. We are happy to know that they have had the vacated office filled up much sooner than is usual in such cases, and that Mr. Giles, late of Salters' Hall, who is now the successor of Mr. Acworth, at Leeds, has entered upon his new scene of labours with the most cheering prospects.

The friends of the denomination in general, and of the academy in particular, have reason to look back on all the transactions connected with the recent changes, with the highest satisfaction. And now that there is a tutor at the head of the college, who is totally disencumbered from all pastoral duties, there is reason to anticipate some important advantages. It is the ardent desire of its friends and supporters, to make the institution in every department as efficient as possible, and to make it keep pace with the advances of the age in which we live.

It is proper to mention that the special convocation of the society passed a unanimous resolution, expressive of the high sense they entertained of the services of Dr. Steadman, and of their

affection for him, and requesting his acceptance of £100 as a life annuity, which it is expected will be raised by a separate subscription.

The annual meeting of the society was held on May 4th. The sermon was preached by Mr. Edwards, of Clapham. Various resolutions were passed at the meeting, and from the Report it appeared, that extra subscriptions and donations to a considerable amount had been received, towards defraying the expenses incurred by a thorough repair of the premises of the Institution, the president's house, &c. The annual income is yet nevertheless below the expenditure, even with the present limited number of students. A most gratifying account of the acquirements, piety, and zeal of the students now in the college, was given, and five new ones were admitted. Nor ought it to be omitted, that the institution has received a great acquisition in the person of Mrs. Ackworth, a lady whose superior and amiable qualifications eminently fit her to preside in the domestic department. The fears of the friends of the society in the anticipated event of a change have vanished, and things appear in a promising state.

On Thursday morning, May 5th, several of the ministers who had been educated in the above institution, and other friends, breakfasted in the college with the president and students. The Rev. J. Acworth, M.A., Theological Tutor, presided. Several plans for the advancement of the interests of the institution were discussed; and amongst other resolutions, the following were unanimously passed:—

1. That this meeting records its deep sense of obligation to the Rev. Wm. Steadman, D.D., for his valuable and long-continued services as President and Theological Tutor of this Institution; and upon his retiring from office, through the infirmities of age, expresses its earnest desire, that the closing period of his life may be peaceful and happy.

2. That this meeting congratulates the friends of the Institution upon the appointment of the Rev. James Acworth, M.A., to its presidency, and presents its warmest thanks to him for his kindness in complying with the unanimous wishes of the Committee; and the denotation at large.

3. That the grateful acknowledgments of this meeting are due to the church at Leeds, for acceding to the request thus made, and generously relinquishing the

services of their beloved pastor, whose labours amongst them had been so far eminently useful, and who held so large a place in their affectionate and united esteem.

4. That the thanks of this meeting be presented to the Rev. John Edwards, of London, for his interesting sermon, preached before the Institution, and that he be requested to print it.

5. That the Rev. H. Dowson be requested to draw up a statement of the proceedings of this meeting, for insertion in the Baptist Magazine.

The late venerable President, and several ministers and friends, addressed the meeting, which was distinguished throughout by a deep feeling of interest, which leads us to indulge the most pleasing expectations as to the future prosperity of the Institution. It is intended that a similar meeting shall be held annually.

#### BAPTIST CHURCH, EXETER.

The deacons of this church beg to acknowledge the receipt of the undermentioned sums in aid of the purchase of their chapel, for which they offer to their kind friends their grateful thanks. The sum of £500 of the purchase-money still remains unpaid, and any further assistance from the churches who have not yet replied to their application will be thankfully received by Mr. Wm. Davies, Allhallows Court, High Street, Exeter; or it may be paid to Messrs. Hanbury, bankers, London, to our account with Messrs. Sparkes' General Bank, Exeter.

Sum before acknowledged	£111	12	11
Goldhill	0	10	0
Salters' Hall, per Mr. Low	2	2	0
Wellington, per Rev. T. Horsey	2	0	0
Portsea, per Rev. J. Birt	3	9	0
Bristol, per Rev. S. Summers	5	0	0
Southampton, per Rev. — Atkins	2	0	0
Bradninch, per Rev. T. Sharpe	2	0	0
Manchester, per Rev. George Blackburn	2	10	0
W. Rouse, Esq.	1	0	0
— Collard, Esq. per Mr. Tanner	1	0	0

£133 3 11

\* \* The sum of £3 11 0, acknowledged in January from "Baptist Church," is from Sevenoaks, per Rev. Thomas Shirley.

#### TEWKESBURY.

In the month of February, 1835, a circumstance occurred, which gave rise to a dispute between the minister and the members of the Baptist church, meeting in Barton-street, Tewkesbury,

which dispute finally ended in a separation, in the month of November last.—Twenty-six of the members having withdrawn themselves from communion with the above church, were, on the 26th of November last, formed into a separate church. This little society now meets for divine worship, in a part of the chapel in Church-street, which was formerly occupied by the church and congregation, now meeting in Barton-street. As we are not allowed at present to occupy but a small portion of the said chapel, the other parts being converted into tenements, we are not able to find accommodation for more than 110 or 120 persons, so that the place in which we meet is already too strait for us, being crowded almost to excess every Sabbath evening, and many more we have reason to believe would meet with us, if we had room to accommodate them. This society is at present destitute of a pastor, and the members of the church, being for the most part in humble circumstances, are not able to raise a sufficiency wholly to support one. To any minister, therefore, anxiously desirous to promote the spiritual welfare of immortal souls, and who is not wholly dependant upon the ministry for his support, this spot presents an interesting and important field of labour, inasmuch, as in connexion with this church, there are two village stations, which have now been regularly supplied for several years past, by different members connected with this church. As we are commanded not to despise the day of small things, our earnest desire and prayer is, that “this little one may soon become a thousand, and this small one a strong nation.”

PROVIDENCE CHAPEL, SHOREDITCH.

On the 2d of May the corner stone of this chapel was laid in the presence of nearly a thousand persons. An appropriate address, delivered by Rev. Dr. Cox, was listened to with very serious attention, and solemn prayer was offered by Rev. — Campbell. Twenty-eight pounds were collected on the occasion.

Since they published their circular in September last, the committee, whose names were then announced, have continued to meet frequently for prayer and consultation. The freehold ground has been legally conveyed to them; and subscriptions, donations, and promises have been received by them amounting to nearly £800. The congregation has been regular, and generally as large as the hall could conveniently accommodate: the members of the church have increased

from 60 to 110 in ten months, and the meetings of the church and congregation have been evidently characterized by Christian devotion and harmony.

The dimensions of the building on the outside are 75 feet by 45, including a convenient vestry, and which, together with the inclosure of the ground, and sundry other unavoidable expenses for conveyance, trust-deeds, &c., will cost about £1,800, besides the purchase of the freehold. They are aware that this is a serious undertaking, and that it exceeds the calculations announced in their former appeal. The expense of the foundation has been more than they anticipated, and the price of building materials has considerably advanced. But they have sought the best advice of friends, and proceeded with great caution and deliberation, and they are much encouraged to expect the co-operation of the Christian public around them.

Donations will be thankfully received by the Pastor, the Deacons, and the treasurer, R. Davies, Esq., 190, Shoreditch; or by any member of the committee. Also, by the Rev. Dr. Cox; Rev. Dr. Reed; Rev. Dr. Fletcher; Rev. John Dyer; Rev. W. H. Murch; Rev. C. Stovel; Rev. E. Steane; Rev. E. Mannering; Rev. A. Fletcher; Rev. H. Townley; Rev. J. Campbell; Mr. G. Blight, Cornhill; Mr. J. Low, Leadenhall Market; Messrs. J. E. Spicer and Sons, 18½, New Bride Street; Mr. P. Millard, Bishopsgate Street; Mr. J. Bousfield, Houndsditch.

(Signed) J. SMITH, Pastor.  
 THOMAS BOULTON, }  
 NATHANIEL KEVAN, } Deacons.  
 BENJAMIN SKERRITT, }

May 4, 1836.

ASSOCIATIONS.

SOUTH DEVON AND CORNWALL.

The annual meeting of this association was held according to appointment at Helston, May 11th and 12th. The meetings for business, as well as the religious exercises, were unusually pleasurable, and will long be remembered with feelings of devout gratitude. Sermons were preached by the brethren Spasshatt, from Ephes. vi. 14; Burchell, Rom. i. 16; and Nicholson, John xii. 48. The clear increase reported by the churches, eighty-eight.

LEICESTERSHIRE.

The Leicestershire association of Baptist churches had its half-yearly meeting at Appleby, on Tuesday, April 5th. The friends assembled at eleven in the morning, to receive the letters from the



churches and for prayer. In the afternoon, the Rev. J. Broomwich, of Sheepshead, preached from Psalm lxxii., latter part of 17th verse; and in the evening, the Rev. J. P. Mursell, of Leicester, from Heb. ix. 14.

Resolved, That the Association in future hold its meeting annually, instead of half-yearly, and that the day appointed be the first Tuesday in May.

The following is the state of the churches:—Baptized, 27—by letter, 4—dead, 15—dismissed, 2—excluded, 1—clear increase, 14—present number of members, 676.

### ORDINATIONS, &c.

#### BIGGLESWADE.

On Thursday, April 21, the Rev. Samuel Kent, late of Stepney College, having previously accepted an unanimous invitation, was publicly recognized as pastor of the Baptist church and congregation at Biggleswade. The Rev. James Rowland commenced the services by reading and prayer; the Rev. John Hemming, of Kimbolton, delivered an introductory discourse on the nature and constitution of a Christian church. The Rev. T. Griffin, of Hitchin, proposed the usual questions; the Rev. S. Hillyard, of Bedford, implored the Divine blessing on the pastor; and the Rev. W. H. Murch, theological tutor of Stepney College, gave the charge. In the evening the Rev. E. Manning, of Gamlingay, preached to the church and congregation. Several other ministers were engaged in the other parts of the services. The attendance was very numerous.

#### MARGATE.

On Thursday, May 5th, the Rev. D. Pledge, student of the college at Bristol, was ordained pastor of the Baptist Church, Ebenezer Chapel, Margate. The Rev. J. M. Cramp, of St. Peter's, read the scriptures and prayed; the Rev. E. Steane, of Camberwell, delivered the introductory discourse; the Rev. T. Cramp asked the questions, and received the confession of faith; the Rev. Joseph Belcher offered the ordination prayer; the Rev. E. Miller (Indep., Mr. Pledge's pastor when at Putney), of Clapham, gave the charge; and the Rev. E. Davis, of Deal, closed the service with prayer. In the evening the Rev. Dr. Cox, of Hackney, preached to the people.

The prospects of Mr. Pledge are encouraging; the church is united in their choice of him as their pastor; and our friends who visit Margate in the summer months from London and the country

will, we trust, give him and the interest under his charge their cordial support.

#### OLD FORD, BOW, MIDDLESEX.

The Baptist church at Old Ford, for 42 years under the pastoral care of the late Dr. Newman, has unanimously invited to the pastoral office the Rev. Wm. Norton, of Stepney College, who has preached with acceptance for three months, and who, having accepted the invitation, commenced his stated labours on the 15th of May.

### NOTICES.

The ministers and students, educated at Stepney College, will breakfast together at the King's Head, Poultry, Tuesday, June 21st, eight o'clock.

A sale of useful and ornamental needle work will take place on Monday the 20th, and Tuesday the 21st, of this month, at the school-room, Green Street, Church Street, Blackfriars Road; the hours of sale, from ten to five o'clock each day. The proceeds of the sale will be divided between the Foreign, Irish, and Home Baptist Missions.

The second annual meeting of the East Kent Baptist Association will be held, Providence permitting, at St. Peter's, Thanet, on Tuesday and Wednesday, May 31st, and June 1st. The brethren Cranbrook and Briscoe, to preach. On the evening of Monday will be held the annual meeting of the East Kent Auxiliary Baptist Missionary Society. A Deputation from the Parent Society is expected.

#### BAPTIST UNION.

The meetings connected with the next anniversary of the Baptist Union will be held as follows:—

Monday, June 20, precisely at half-past five in the afternoon, the ministers and representatives of the churches only, will meet at Salters' Hall chapel, to adopt the letter to the churches, and attend to other important business.

Wednesday morning, the 22nd, the annual public meeting will be held at New Park Street chapel. Breakfast at six o'clock. The chair will be taken by the Rev. C. E. Birt, A.M. precisely at half-past seven.

The Baptist Continental Society will meet this year, at Salters' Hall chapel, on Friday Evening, the 24th of June, at 6 o'clock.

# IRISH CHRONICLE.

JUNE, 1836.

The friends of the Society are respectfully informed that the Annual Sermon on behalf of its funds will be preached (Providence permitting), by the Rev. Thomas Morgan, of Birmingham, at the chapel in John-street, Gray's-inn-road, kindly granted by Rev. J. H. Evans and his friends for that service, on Monday evening, 20th of June, at half-past six; and the Annual Meeting will be held at the London Tavern, as usual, on Friday morning the 24th of June, at seven o'clock. Breakfast at six.

Friends, who may have money in hand for the Society, will oblige the Committee, and secure its being acknowledged in the Report, if they will have the goodness to transmit it before the 10th of June to the Treasurer or Secretary.

In reviewing the principal stations occupied by our Society, and the kind of labour bestowed upon them, we come to the ground over which Mr. Bates's pastoral and itinerant labours extend.

His residence, as our readers perhaps already know, is Coolaney, a village in the county of Sligo. There he presides over a small church formed towards the end of 1833, the members of which he describes as scattered in different places through the whole district over which he travels. He regularly preaches to them on the Lord's-day morning, on Thursday evenings, and sometimes also on the last Sabbath evening in the month. They have a prayer-meeting after every Lord's-day morning service—the only period that could be fixed upon for such an exercise. Mr. Bates says, "I have no regular class of inquirers, but I often have persons call to converse with me about the way of salvation. One poor old man, aged seventy-five, was baptized last Sabbath (March 13), and I expect there will be three more before long."

In May, 1835, Mr. Bates established a Sunday-school at Coolaney, there had been none previously. This school is but small at present, and it has met with a little opposition; "but, by the blessing of God, joined with perseverance, I trust (says our brother), that it will go on and prosper." His district of labour extends to Boyle, in Roscommon, where a good brother, Mr. Jackman, not immediately connected with the Society, is usefully labouring as pastor of a small church. In this town also there is a Sunday-school similar to that at Coolaney.

Mr. Bates has seven Lord's-day and two daily readers, who are employed according to their several engagements with him, in reading the Scriptures to their neighbours, and travelling through the district inspecting the schools. All but one are members of the Baptist churches at Coolaney, Boyle, or Easky—the excepted one is a pious Episcopalian.

"Sometimes," says Mr. B., "they have no more to hear them than the family which they visit; and, at other times, I have known them to have as many as fifty persons to hear them read the word of truth. I have known readers to take a small candle from home in their pocket, and go out in the evenings of the week to read for their neighbours, who were not to be found at home during the day. Readers living near Coolaney have sometimes succeeded in bringing persons to preaching on the Lord's-day; and, in some instances, I have no doubt they have been the instruments in the hand of God to lead sinners to a knowledge of the truth."

The preaching stations occupied by brother Bates, besides Coolaney, are twelve in number, with a population in each of from 150 to 700. In some of these places there are other means for making known the way of salvation, but many of them are in this respect greatly destitute. The attendance varies from eighteen to ninety; they are visited, some monthly, some quarterly, as distance and other circumstances permit. "Some of these stations," Mr. Bates says, "are of an encouraging nature. God has blessed his word to the conversion of sinners, and some are seriously inquiring after the salvation of the soul. Still, however, many of the people are very much prejudiced against us. A poor man, at a short distance from Coolaney, had lately often been invited to attend on preaching with us, and at length he had decided to come; but, when he was coming, his neighbours gathered around him, calling him 'Dipper, Dipper,' &c. He persevered for some time, but at length he

returned ! Notwithstanding this the gospel is spreading, prejudice is wearing away, and a spirit of anxious inquiry has been awakened among the people which neither policy nor threatening can extinguish." We are sorry that Roman Catholics are not the only opponents these poor people have to contend against ere they can hear the gospel from the agents of our Society.

Mr. Bates enumerates seventeen schools as under his inspection, among which are :

The Harlow School.....	Killinamera, Sligo....	Female School	97 Children on the books
Little Aie-st. do.....	Dromahair, Leitrim...	.....Do.....	86 .....Do.
Carter-lane. do.....	Seafort, Sligo .....	.....Do.....	80 .....Do.
North End Crayford do...	Templehouse, Sligo ..	.....Do.....	85 .....Do.
Rye School.....	Beltra, Sligo .....	.....Male.....	144 .....Do.
Dean-st. do.....	Coolaney, Sligo.....	.....Do.....	96 .....Do.

We regret to state that the average number of children in attendance in this district, as well as in others, is considerably below the number appearing on the books—not that this fact is difficult of explanation. We must refer it to the impoverishment, the inconstancy, and the servile fear of the priests, which pervade the lower classes of the Irish. O that the people were free to seek instruction, especially religious instruction, where they best may find it—from the uncorrupted oracles of Divine Truth!

Mr. Bates's district includes a tract of country thirty-five miles in length by twenty-five in breadth, containing many small towns and villages, over the whole of which he travels for the purpose of preaching, and inspecting the schools every quarter. "There are also," he adds, "many other villages, not mentioned in my list to you, from three to twelve miles around in other directions, where I sometimes read the Scriptures to as many persons as I can collect together, and where also I occasionally preach." "Should it strike you," Mr. B. says in a letter to the Secretary, "that the Sunday-school is small, or that some of the preaching stations are seldom visited, I must beg you to remember that I have no assistance. I would gladly exert myself to do more, and should rejoice to visit them oftener, but you must remember that I am alone. I am quite willing to work so long as the Lord favours me with health and strength; and if sinners are converted to God, I feel that my highest ambition is fully gratified, and shall rejoice to obtain mercy that I may be found faithful in my Master's work, and to wear out in his service."

A few facts and observations taken from recent letters of some of the agents shall be given in our present number.

In a letter to Mr. Allen, Thomas Berry says—

"I am returning from visiting the schools of the Tyrawley district. I have, according to your directions, noticed them for the general inspection. I have reason to think you will be much pleased with the improvement in scripture knowledge during the last quarter in these schools, especially in the Karrow-Keel School. I put several questions to the children of this school, all of which they answered promptly and scripturally. It was a matter of joy and gratitude to me, as the teacher was formerly a bigotted Roman Catholic, and the villagers ignorant and quarrelsome. The teacher assured me that none of those who received their education in the school had joined themselves to any illegal society; and that the improvement in the morals of the parents and children was evident to every observer. This is very encouraging, especially to those who know the situation of this mountainous village, and the great ignorance that prevailed previous to the establishment of the school. May we not hope

that the portions of scripture treasured up in the minds of those and other children at our schools, will one time or other be made the power of God in the salvation of their souls. Indeed we have already proof of this in the fruit that has appeared. The passages which I committed to memory when a boy at one of our schools have since been of the greatest service to me in preaching the gospel to my countrymen, and have produced a salutary effect upon my mind. May the Lord grant that his own word may have the desired effect upon all the dear children attending these schools.

"The Kilcummin people are very thankful for granting them the school. I trust this will be a god station for preaching.

"Whilst visiting the schools, I endeavoured to sow the seeds of eternal life by the way; from Karrow-Keel I crossed the mountain to Ballinglen and preached to a small but attentive congregation. The severity of the evening kept many of those who usually attend away; but those present appeared attentive and



grateful. I preached also in Kilcummin and Ballingar; there was a tolerable congregation in the former, and a large congregation in the latter place; much attention manifested in both places, and a desire after spiritual things. I was profitably employed in Ballinglen and Ballingar in conversing with some persons who sat up with me till a late hour. One Roman Catholic complained much of the oppression and tyranny of the priests; he was much rejoiced when I informed him of the proceedings at Birr; he prayed for a blessing to rest upon the Messrs. Crotty, and said, "Oh the priests will assuredly lose their influence, and I hope that before ten years we will have many Crotty's." This man listened with great attention.

"On my way home I met a decent female: we entered into conversation. She told me her sister was very ill of fever, and that two of her neighbours died of that disease, and that the priest refused to attend them. I immediately directed her attention to the Lord Jesus Christ, the true priest, that never abandons those who seek him. I showed her from the word of God the foolishness of depending upon the priest at the hour of death, &c. &c. We travelled together five or six miles; during the whole time she was very attentive. I perceived the tears streaming down her eyes. I asked her why she wept, and she replied, sorrow for my sins, and joy to meet such a person on the road; for as much as I have heard to-day I never heard in my life from the priest. I said all I could think to soothe her troubled spirits. I trust our hearts burned with love to the blessed Saviour by the way. After parting I was both joyful and sorrowful; joyful, that such an opportunity was improved; and sorrowful, that I should ever have neglected to talk with every fellow-traveller about the one thing needful. I hope that I will never again travel with any person, for even the shortest distance, without exhibiting salvation through a crucified Saviour."

In a letter to Mr. Allen, Michael Mullarky says:—

"At Cungil the congregation was larger than I observed on former occasions, and some of the people came at night, a distance of three Irish miles, across bogs and ditches. Before preaching, I had about two hours' conversation with the villagers on the most important subjects. Their questions and answers were truly interesting, and from their knowledge of the scriptures there is reason to believe that the 'wilderness will soon blossom as the rose.' They re-

lated a pleasing circumstance regarding a young man in the neighbourhood, who spent a great part of his time in the priest's house, and from the prejudices of education, having no intercourse with Protestants, was under the impression that they worshipped the devil. A short time ago, he took courage, in the absence of his companions, to hear Mr. Bates preach, when I trust, by the help of Him who is able to soften the hard heart, his prejudice was removed, and he left the house convinced that 'we are the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.' From that time he is reading the scriptures attentively, determined not to be hindered by the priest or any other person inquiring after the matters which involve his eternal interest.

"At Skreen, the congregation was also large and interesting. Many of the people remained a considerable time after preaching asking questions regarding the gospel. When the night was far spent, I asked the man in whose house I lodged, what was his usual time for going to bed; he said, Eleven o'clock, sir; but as we have you to converse with, we would not think it long to sit up until morning.

"I had an interview at Coolaney, with one of the sapping and mining corps, who, I trust, is a truly pious man. He acknowledges to have received his first serious impression under the ministry of the Rev. Christopher Anderson, of Edinburgh. Since his residence at Coolaney, he is a regular attendant at our preaching; and from his inquiries I have reason to hope he will ere long follow his Redeemer into the baptismal stream."

In a letter to Mr. Allen, in March last, Andrew Munns, says,

"I endeavour to lay hold on every opportunity of entering into the houses in the neighbourhood, to tell them what Jesus has done for their souls. I find on those occasions that I am generally welcome; and also those whom I meet on the highways, I endeavour to invite to the Saviour, who has become a sin-offering for them. I hope that by this means, the Saviour is often pointed out to those who otherwise would never hear of him, that is, as a whole Saviour.

On Monday last, as I was returning from Mullifary, I met with some men and women, who were on their way to Ballina; one of the men recognized me, which brought on a conversation concerning the schools. What is the reason, says he, that our priest is so much against the free-schools? I answered

that I did not entirely know. Well, says he, I know. What is that? It is for fear that we would leave him. How would going to the free-schools cause you to leave him? In the neighbourhood where I live, says he, there came a man teaching a free-school, and when the people began to read, they left him. This place I understand to be Ballibeg, where Mr. McNulty was teacher. I asked him if those people were worse than in former days? No, but better, was his reply; for they were in the habit of drinking whiskey, but now they are sober people. Well, then, if the schools have made them better people, it is not right for the priest to oppose them. Then one of the women joined our conversation, and said, God forgive me, I did go to the priest these three years. Why, I said, do you not go to your priest? Because I have no money. And what will you do then? Who will forgive you your sins? I will lie under the mercy of God, was her reply. The thought occurred to my mind, that I might never meet these people again, and that it was my duty to direct them to the Lord Jesus Christ.

"I then commenced by saying to the woman, there is a priest that will hear your confession, and requires no payment, and who can absolve you from all your sins, without any of your own merits? and that priest dwells in the heavens, at the right hand of God, and Jesus Christ is His name, who suffered and died for us, and invites us in his word to come to him, and that if we come to him by faith, as poor dependant creatures, no matter what name or denomination we belong to, he will never send us away empty. That is true, said they; but God help us, we are ignorant, and seldom we get any person to tell us these things, or put us in mind of our latter end.

"So much were these poor people affected, that they seemed to forget every thing else, in hearing of the love of the Saviour. Our conversation was carried on in Irish, which caused many others to join us as we journeyed, so that I had the opportunity of declaring the gospel of glad tidings while travelling four miles, and when parting, they prayed for a blessing to rest on me."

In another letter the same agent says:—

Dec. 17th, 1835.

"I go to the quay to speak to the sailors, as they are a class of men that are in much need of instruction, they always gladly receive me, and join me in prayer at the chief boatman's, Mr. Thomas. The last day that I was on board a Scotch ship, I was recognized by a cabin-boy, who said, Sir, do you know me? No, said I, I do not. Well, said he, I know you. I was at your house at Ballina, two years ago, in company with some other sailors, and you gave us some tracts, and you gave me a Bible. Well, I said, were they of any use to you? Yes, said he, they were of much use to us; by reading the Bible, and believing it, we are enabled to look danger in the face without fear; for the seas may rage, and the winds may blow, but we know that Jesus can bid the winds to cease, and cause the seas to be calm; and if we be shipwrecked here below, we poor sailors that believe, will be in that safe harbour, where the storms never rage.

"But as to the Bible you gave me, I hope you will not be displeased for my parting with it, when I tell you what happened, said he. I said I would not. Well, said he, I was sailing into port in Spain, in company with another ship, and after we cast anchor, part of the crew of the other ship came on board of ours; one of them was a black, he could speak English, and could read. We commenced talking of Jesus Christ, and how good he was to us, in giving his life a ransom, that we might live; when the poor black man said, I wish that I had some person that would teach me the gospel. I would be happy. I then handed the Bible you gave me to him, and said, There is the gospel entirely to you, and read it, and believe it! Thus I sent the Bible to preach the gospel itself to the poor heathen, and he seemed to receive a wonderful gift; and sure it was. This is what happened to the Bible, said he. I found that he was educated at a Baptist free-school for some time. In him, I hope, is verified the saying of Solomon, "Train up the child in the way he should go; and when he is old, he will not depart from it."

The Committee are happy to state that, although the Society is still considerably involved, such has been the kindness and liberality of the Christian public, that they could not resist availing themselves of the services of a suitable agent, lately a travelling preacher in the Methodist connexion. He has proceeded to our brother McCarthy, whom it seemed on all accounts most desirable to assist. Surely the requisite support will not be withheld.

# MISSIONARY HERALD.

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CCX.

JUNE, 1836.

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## BAPTIST MISSION.

The following arrangements have been made for the ANNUAL MEETINGS of the SOCIETY:—

### TUESDAY, JUNE 21.

MORNING, XI.—The Committee of the Society will assemble at the Mission House, Fen Court, when the company of all ministers of the denomination, who may be in town, is requested.

### WEDNESDAY, JUNE 22.

MORNING, XI.—Sermon at the Poultry Chapel (Rev. J. Clayton's), by the Rev. F. A. Cox, D.D., LL.D., of Hackney.

EVENING, VI.—Sermon at Surrey Chapel, Blackfriars' Road, by the Rev. JAMES EDWARDS, of Nottingham.

### THURSDAY, JUNE 23.

MORNING, IX.—Meeting for prayer, at Devonshire Square Meeting House.

XI.—ANNUAL MEETING of the Society at Finsbury Chapel, W. B. GURNEY, Esq., in the Chair.

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The Committee respectfully call the attention of their friends, and of the Christian public generally, both in town and in the country, to the foregoing announcements. It is earnestly hoped that the attendance of friends will be numerous, both at the Sermons and the General Meeting. The Ministers in and around London, especially, are solicited distinctly to announce these services from the pulpit, and to request as many of their people as possible to be present. On various accounts, a more than ordinary demonstration of attachment to the cause of the Mission at this juncture will be most seasonable, and very encouraging to its conductors. It is gratifying to perceive that similar Societies, whose Anniversaries have recently taken place, have thus been strengthened by the hearty and liberal co-operation of their Christian friends; and a grateful sense of the divine goodness towards our own Institution loudly calls for such an expression of attachment on our part also. It is hoped that *many* of the country members of the Society will be present; and that *all*, whether present or unavoidably absent, will feel the propriety of uniting in special supplication that all our proceedings may be conducted in the spirit of meekness, humility, faith, and self-denial, and the whole Anniversary prove a season of much edification to many, to the glory of God, and the prosperity of his cause.



## FOREIGN INTELLIGENCE.

## CALCUTTA.

Extract of a letter from Rev. George Pearce to a friend :

Hitherto we have had to lament the death of no missionary of any denomination since the beginning of the year in this presidency. In missionary work nothing remarkable has occurred. Things I hope are not worse. We are going on pretty steadily, but yet we want energy from above. We want it not only on the natives, but on ourselves. In our villages there has been an increase of professors, and some increase to our churches; but oh! for some greater manifestation of converting and sanctifying grace. Our native converts do not yet come up to the fulness of the measure of the stature of Christ. These deficiencies are trials to us, but we labour in hope. The progress of English education is steadily going on. The government are doing much therein, but there will be no religion taught in their schools. I could wish that missionaries would in future devote all their energies to the simple diffusion of divine truth. I hope the committee will impress upon the minds of new missionaries coming out, the importance of being preachers to the heathen in the languages of the country. I am persuaded, if the example of our Lord and his apostles were more followed, there would be more success. Do, I beseech you, what you can to direct the attention of the committee to India. How wide a field has God opened here for the labours of his servants! I do seriously think that there is not another such a field in the world. We can go through the breadth and length of the land without opposition, and settle and labour where we choose. Where shall we look for another eighty millions of human beings to whom we can have such easy access? I could almost wish that Christians in Britain would spend all their strength on this land. If India were once converted, what a powerful influence would it shed on the surrounding heathen nations! How distressing is it, then, to see only one or two Missionaries arrive in the course of the year, just to fill up vacancies, but not to occupy fresh ground! And what shall I say of our own denomination, which, in the last nine years, has sent to India *three* Missionaries, and only three? When shall we have any more? You mentioned to me on the day we parted that you should like to hear of our schools. Mrs. P. has the Christian Girls'

Boarding School, and that is the only one under our care. Brother E. was not willing to relinquish the boys' school. It is all for the best; his heart is in his work, and he will do the Christian boys great good. But the influence of females we all know the value of; Mrs. P., therefore, labours amidst a most interesting sphere; and, if her life is continued, many a Christian Hindoo woman, with her family, will have reason to bless God for this institution. She has now twenty-six scholars, who are all of them making most delightful progress. Of these twenty-six, twenty-one can read, and, ere they leave the school, they will be, I trust, so well drilled in the art of reading as not to forget it as long as they live. Their minds, also, will be extensively informed in religious truths, and their characters, I hope, receive such a bias for good as will never wear off. They are taught Bengalee only. This is, I assure you, a sober account of the children. May I enlist the influence of Mrs. B., among her friends at C., on behalf of this institution. Our funds are now entirely derived from home; nothing of consequence can be obtained here.

We regret to add that more recent information mentions that Mr. Anderson, who left England for Bengal in March, 1834, has been under the necessity of embarking on his return, several medical gentlemen having united in declaring that otherwise his life would be sacrificed to the climate.

## JAMAICA.

We insert a few particulars of recent intelligence from this colony.

From *Kingston*, Mr. Gardner writes, under date of Feb. 15 :

Having obtained help of God, I continue to this day, and would now, at this early part of the year, furnish you with as good an account of the state of my churches as time will allow me to collect.

The great Head of the church has continued to us the blessing of peace; and, we trust, blessed the preaching of his word to many who have gone to his house with the multitude who love to keep holy day. I think I wrote you that in August last I baptized fifty-three persons, on a credible profession of their repentance towards God, and of their faith in the Lord Jesus Christ. On the first Sabbath of the present year I again administered that divinely appointed ordinance to seventy-four more persons, to whom we had previously listened, when they said,

"Come and hear, all ye that fear God, and I will tell you what he has done for my soul." To me the receiving of candidates is a work of great labour. It is all done at church-meetings; and, before the last baptism, we had two a week for three months, and I think the number of applicants could not have been less than 300. We began at half-past six, and generally closed a little before nine. One great advantage in thus publicly examining persons is, the church has an opportunity of knowing who is desirous of being united to them, and can give testimonials as to character. Just as these meetings commenced I preached on the necessity of caution in receiving persons into the church, and of the duty of welcoming those to our communion who gave satisfactory evidence that the Lord had received them, from Acts ix. 26, 27. The examinations were carried on with great strictness, and, I trust, in the spirit of love. Every means was employed to impress upon every one received the indispensable necessity of a change of heart, in order to salvation; and to show them that, while baptism was a divine ordinance, every one was awfully deceiving himself who trusted in it for salvation, and that, according to our views, none ought to attend to it but those who saw their lost and wretched condition, and loved and believed in him whom they had not seen. The baptismal service commenced a little after six. The chapel was much crowded, but all behaved as they ought in the house of God. At half-past ten Mr. Vine preached for me, after which I received the newly baptized into the church, when "a great multitude" surrounded the table of the Lord to commemorate the love of Jesus. In the evening I preached to the young people. Thus I spent a day I shall not soon forget. Our public services occupied seven hours and a half of the Sabbath. To use the expression of many of our friends, "Massa was well an tired," yet he would be glad of a frequent return of such a season. May God grant that those baptized may endure to the end!

It will, no doubt, be additionally gratifying intelligence that all our Sunday-school teachers, with the exception of one, are members of the church; six of whom have been baptized by myself, and the one not yet baptized I have cause to hope has chosen that good part which shall not be taken away from her.

To the church at Port Royal I render all the assistance in my power. On the second Sabbath in every month, after having gone through my work here, I visit our friends there, preach and administer

the ordinance (did so last evening), and occasionally of a week evening, though not often, for five nights in every six I have meetings of some sort at home. I want to see more conversion work going on among the people there; remembering, however, that God has not commanded me to be successful, but faithful, I go on, believing that his own word shall not return to him void. It affords me pleasure to inform you that I have only been obliged to cut off three from communion, while I have restored eight during the year.

The school in Kingston is succeeding admirably well. I forward an account of it to the British and Foreign School Society, in compliance with their request, by this packet. Time will not allow me now to copy it. Mr. Whitehorne has wisely availed himself of the experience of various friends recently arrived from England, who have been connected with the Borough Road School, especially of the gentlemen connected with the Mico charity. I cannot but look on the institution, which to this day has kept the name originally given to it by Mr. C., "Benevolent," as a great blessing to this city, and also as a nursery for the church. Several young persons, who were scholars, are now filling respectable situations in different parts of the town, and several have enrolled their names among the followers of Christ, and walk worthy of the gospel.

I cannot close this letter without saying that during the past year God has graciously granted me such a measure of health and strength as fitted me for the discharge of the numerous duties incident to my station. I have never been able to do so much missionary work in any one year since my arrival as during the one just past. This fact (peculiarly interesting to me) I cannot record without acknowledging my obligations to Him who holdeth the seven stars in his right hand, and who has in my experience fulfilled the promise, "as thy day thy strength shall be."

Mr. Tinson had been seriously indisposed towards the close of last year, but on the 15th January he was enabled to say—

It is with pleasure, and I hope gratitude to our heavenly Father, that I can again write to you in the enjoyment of my usual health. I have now, for the present at least, relinquished the idea of going to the Bahamas. Nothing but unavoidable necessity would induce me to leave my stations—even for a short time. On the third instant we added twenty-five to the church in Hanover-street, and last Sabbath (the 10th) I baptized fifty-five at

Yallahs. The congregation increases greatly there, and the people appear to be very grateful for the goodness of God towards them. It would be a fine station for a Missionary, with another eight or ten miles back in the interior; for there are people who come upwards of twenty miles, who assure me that there is no place of worship nearer than Yallahs. To accommodate these and hundreds of others who might be induced to attend, the plan would be to get a station about ten miles inland, and visit each every alternate Sabbath. But we must first pay off our debt at Yallahs; and this we will do, if God permit, in the course of this year.

God is continuing to bless this island with an increase of Christian labourers. Six have just arrived from the London Missionary Society, and a young lady, sister of Mr. Barrett, who, I suppose, will be engaged in some way. On my return home from chapel last evening I found five of the company at my house—they have just left, with brother Woolridge. Our Mission is certainly prospering; and, as far as I am acquainted with the churches, I do verily believe in my conscience that they would bear comparison with any churches of the same size in any part of the world, making allowance for the want of general intelligence amongst the bulk of the people. I do heartily wish that a deputation of intelligent, unprejudiced Christians, could and would come out to this island, and visit every church and mission station, with the avowed object of reporting the true state of the Society, and I am confident the report would disgrace neither your Missionaries nor the Committee.

Mr. Clark, who is for the present associated with Mr. Coultart, at Tydenham, in St. Ann's, thus alludes (Dec. 3) to the methods he is adopting to promote the intellectual advancement of his people.

The congregations keep up, and although this is the rainy season, and the people have generally to walk several miles, the attendance at the week evening services, both at St. Ann's Bay and Ocho Rios is very encouraging, the places being nearly filled. I believe I mentioned having commenced a catechetical class at these two stations immediately before the evening services. I should think near 100 people attend at each place:—the knowledge of scriptural truth possessed by some is very pleasing—though many, I regret to add, are very ignorant, particularly the older part, who have been unused to

exercise their minds. I cannot but think that catechetical instruction is peculiarly adapted to the people in their present state—their attention is better kept up than by a sermon, while the intellect is at the same time exercised, and the mind stored with Divine truth. Pray for us, that God's Spirit may be poured out, to give power to the word, convert sinners to himself, and make those who believe more holy and devoted.

Mr. Dendy writes thus, 8th December, from Beththephil, in St. James's:

By the place from which this is dated, you will perceive that I have removed from Montego Bay, and am now residing at this place, being one of my stations. This place we occupy instead of Endeavour, so that in future this station will be known by the name of Beththephil, and not Endeavour.

Our first public service at this place was held on Sabbath-day, the 25th of October; our congregation consisting of about 1000 people, who were addressed from Isa. lvi. 6, 7: "*Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.*" After the morning service the ordinance of the Lord's Supper was administered, and twenty-four persons, who had been previously baptized, received into full communion.

We still have a pleasing prospect of success before us. Our congregations are good and attentive, a spirit of inquiry is abroad, and I trust that the Spirit of God is working upon the hearts of many. A Congregational Bible Association has recently been formed—a Sunday-school commenced, with 133 names enrolled as scholars.

At Salter's Hill our services are held within the walls of the chapel, although the building is not yet complete. We have at our usual services 400 or 500 outside; if I had a prospect of meeting the expenses, I would immediately erect galleries, but this must be deferred for the want of the necessary means.

In about a fortnight's time I expect to baptize about fifty persons, who will be united to Salter's Hill church. Here also a Bible Association has been formed—a Sunday-school commenced, which already consists of 160 scholars.



A letter, written a month afterwards (Jan. 7), states, that in the two churches under his care, Salter's Hill and Beth-tephil, he had baptized 178 in the course of the year just closed. He adds, that the number of members at that time was 899, and of inquirers 887. The average congregations were upwards of 2000, besides 500 at Greenwich Hill, and 350 at Maroon Town. In addition to the 160 Sunday scholars at Salter's Hill, there were 133 at Beth-tephil. He had celebrated, during the year, 206 marriages, and distributed 277 copies of the Testaments presented to the negroes by the British and Foreign Bible Society.

From Jericho, Mr. Clarke writes, under date of January 13th :

At the commencement of a new year I have the happiness of addressing you, in the possession of personal and domestic enjoyments, and surrounded by a large and affectionate flock, rapidly continuing to increase in number, and I trust also in the love of Jesus, and knowledge of the way of salvation through Him. Such is the success God is graciously pleased to give to His unworthy instrument, that I cannot but greatly rejoice ; yet I rejoice with much trembling when I reflect on the numbers depending on one for instruction.

But God knows the state of His people, and can supply all their wants by His Holy Spirit's influence, in first shedding abroad the love of Christ, and next keeping alive and increasing this love in the souls of those who truly seek His face.

During the past year I have distributed about 150 of the Testaments and Psalms, sent out as a gift by the British and Foreign Bible Society, to the apprentices who could read, besides other books and tracts. A Temperance Society has been formed, and thirty-six have given their names, although it was very nigh to Christmas ere it was intimated to the people. Mr. Wheeler, agent of the British and Foreign Bible Society, has visited me, and spent part of four days at this place. We had three meetings, assisted by Mr. Shotton, who was also here ; and 279 have become subscribers for the whole Bible ; and more are continuing to come, from time to time, to put down their name for the purchasing of that Word which is able to make them wise unto salvation. I shall now lay before you, as usual, my accounts of income and expenditure for the past year.

After his financial statements he gives the following table of the state of the *four* churches under his care, together with a summary of baptisms, amounting in all, since March 8, 1835, to 519.

Stations.	Members.	Died	Separated.	Restored.	Baptized since Jan. 1835	Inquirers.	Usual attendance.	Sabbath scholars	Day do.	Night do.
Jericho ....	827	7	15	13	412	770	From 1000 to 2500	100	30	170
Lucky Valley	114	0	7	6	62	275	150 350	107	12	87
Moneague ..	31	0	0	0	11	107	200 400	0	0	0
Retirement..	34	0	0	0	34	90	150 250	98	23	97
Top Hill ....	..	..	..	..	..	..	100 200	..	..	..
Total at all the stations }	1006	7	22	19	519	1242	1600 3700	305	65	354

Table of Baptisms since March 8, 1835, to January 10, 1836.

	Males.	Females	Total.
In Black River, near Jericho, March 8, 1835..	40	61	101
In the Rio d'Ora, near Lucky Valley, April 19..	8	9	17
In a rivulet near Retirement, June 21 .....	6	18	24
In Black River, near Jericho, August 2 .....	63	101	164
In a river near Moneague, October 25 .....	4	6	10
In the Rio d'Ora, near Lucky Valley, Dec. 27...	7	16	23
In Black River, near Jericho, Jan. 10, 1836....	85	95	180
	213	306	519

The Annual Association of our Jamaica brethren was held in Kingston, about the middle of March, but no accounts have reached us of the particulars at the present date (May 21). Should they arrive previous to our Annual Meeting, we shall be enabled

to present a more complete sketch of the progress of the cause in that island during the last year. Enough, however, has already transpired to awaken fresh gratitude in the hearts of all who love the Redeemer and the souls of their fellow-men.

## BAHAMAS.

Out of a variety of interesting communications from our brethren connected with this mission, we insert the following, as it affords a condensed account of what has been done during the past year. We have much reason for thankfulness that, though two of our brethren (Messrs. Burton and Quant) have been exercised with much bodily sickness, the Lord has been pleased to grant such a blessing to their labours.

In uniting to send you an account of what has been done during the past year in the Bahamas, we feel it right to begin by saying that it has pleased God to lay upon two of us a considerable portion of affliction. It has been a right portion, we know. It has come from Him who loves the church much better than we can love it. But we refer to the affliction here, because it has diminished the number of the visits to the out-islands. Instead of teaching others in public, we ourselves have been placed in solitude to learn.

Where the word of the Lord has been preached, it has generally been attended with a blessing. In *New Providence* public worship has been continued in Nassau, Grant's Town, the Creek, Good-hope hill, Carmichael, and latterly at a settlement of newly-imported Africans, called Adelaide. About the middle of the year, the important and delightful sabbath evening services that were held in the public school-room, where crowded congregations listened to the truth, were suddenly stopped: but we rejoice to say, that the blessing which had attended those services has been rising before us in repeated instances to the present time.

The church at Nassau has received a clear addition of eighty to its number during the year: ninety-six have been received, including six restored; but one has died, and fifteen have been excluded for conduct that was not according to the gospel of Christ. The present number in the church is 228. Of those who have been received during the year, we rejoice in having to say that three were from among the sabbath-school teachers, and two from the children. In the sabbath school there is a general attendance of about 150 children and twelve teachers. The school is not yet in that order that is desirable: but we are thankful to be able to believe that most of the teachers, besides being workers together with us for the instruction of the ignorant, are daily presenting their prayers to God, that the instruction may be

blessed. Some of the other members, as well as the teachers, are, according to their opportunities, ready unto every good work; and some, having heard of the plan of lending tracts which is resorted to in so many parts of England, have recently set themselves to this description of labour for the Lord. The church at *Carmichael* has received an addition of four: and a new church has been formed at Good-hope hill, which has eight members in it. At each of these places a sabbath-school has been commenced, the former having fifty-five scholars, and the latter thirty-three.

Among the out islands we greatly regret that but little has been done. *Turk's Islands* have not been visited. The number of members is the same as when our departed brother Pearson was called to his rest. We have received many letters from the people, begging for an instructor. The little light which they have received appears to have made them much more sensible of the darkness, and much more distressed because of it. We feel deeply for their wants, and the wants of the people around them on the Caicos islands, and on Heneagua, and on Crooked Island, and on St. Domingo; but we greatly want more labourers.

*Rum Key* was visited by brother Quant in September: but immediately on landing he was violently attacked with fever, and was not able to preach once during the whole time of his stay. The friends there manifested the greatest kindness and sympathy. Some of them made liberal contributions to the Baptist Missionary Society; and almost all expressed their sorrow and disappointment, because of not hearing the word of life. The church on the north side has sixteen members; that on the south side, ten. The south side sabbath-school has been kept up through the kind help of a gentleman who is a Wesleyan: that on the north side is being dispersed for want of superintendence and management.

As brother Quant returned from *Rum Key*, the vessel called at *St. Salvador*, and though very weak and poorly, he made use of the opportunity to make known Christ to the people, who visited him immediately on receiving intelligence that a Baptist missionary was among them: but both his weakness of body, and the shortness of his stay, rendered it impossible for him to do much.

*Eleuthera* was visited by brother Bourn in August. At Tarpum-bay, where there was a church consisting of twelve members, two were added on this occasion. At Governor's Harbour, where there had not been any church previously formed, after a long-continued examination, forty-



seven were received and united in church-fellowship. A sabbath-school has been formed there under the superintendence of Mr. S., the resident magistrate, which has been eagerly attended, and for which the people have manifested very much thankfulness. The church at the Bogue, not having been visited, has still but six members; and the church at Rock Sound, six.

*Andros Island* has not been visited; and the number of members at the several stations there, remain as they were at the last report: at Fresh Creek, five; at Blanket Sound, four; at Conk Sound, seventeen; and at Quarter Master, fifteen.

*Crooked Island*, which had not been visited before, was visited by brother Bourn in September and October. The people were greatly thankful for the privilege of hearing the word, numbers came many miles repeatedly for that purpose. Sixty-four persons were married; and after repeated examinations, churches were formed at William's Hope, Stopper hill, Salt-hope, Bullet-hill, and Cripple-hill, having in them seventy-four members. In visiting this place with *Fortune Island*, where brother Bourn also preached, he was kindly accommodated by his Excellency the Lieutenant Governor, with a passage in the vessel that was sent to take two of the special magistrates.

*Exuma* has not been visited.

The following table exhibits, in a compact form, the state of these little churches at the date of this letter:

	Present Number.	Clear Increase.
<i>New Providence:</i>		
Nassau and Creek .....	228	80
Carmichael .....	13	4
Good Hope Hill .....	8	8
<i>Andros Island:</i>		
Quarter Master .....	15	
Conk Sound .....	17	
Blanket Sound .....	4	
Fresh Creek .....	5	
<i>Eleuthera:</i>		
Bogue .....	6	
Governor's Harbour .....	47	47
Tarpum Bay .....	14	2
Rock Sound .....	6	
<i>Exuma:</i>		
Stephen Town .....	7	
<i>Rum Key:</i>		
North Side .....	16	
South Side .....	10	
<i>Crooked Island:</i>		
William's Hope .....	36	36
Stopper Hill .....	6	6
Salt Hill .....	13	13
Bullet Hill .....	6	6
Cripple Hill .....	13	13
<i>Fortune's Island</i> .....	2	2
<i>Turk's Island:</i>		
Grand Key .....	18	
	496	217

Our brethren conclude with a deeply-affecting appeal for additional aid:

We earnestly hope that you will take into consideration the extent of the Bahamas, and the spiritually wretched condition of the people; and endeavour to strengthen us with, at least, one additional preacher of the truth.

If there were four of us, one might be stationed at Turk's Islands, where he would be able to visit the Caicos Islands, and Heneagua, as well as see what might be done in St. Domingo. One might be stationed at Rum Key; from which place he would be able to visit Crooked Island, Long Island, Watling's Island, and St. Salvador. The other two might be stationed in New Providence; and, besides supplying that place, might visit Andros Island, Grand Bahama, Exuma, Eleuthera, and Ragged Island.

By such an arrangement, if God blessed us with health, we should be able to visit all the Islands once a year; and, with only one additional labourer, that would be all that could be done. We could not give you an adequate conception of the claims and wants of these people, without taking up more of your time than we have a right to occupy: we should have to tell you all we have seen and heard, and send you all the letters we have received. You know a little of Turk's Islands; we have no need, therefore, to write of the claims of that station: but respecting Rum Key, we may just remark, that the brother who might be placed there would have, on the five Islands under his care, between two and three thousand inhabitants speaking only the English language, who at present have not a single minister of the gospel; and the majority of them are nominal Baptists; yet, even this is far from being the most affecting part of the case. We entreat the attention of the Committee to the fact, that in many places around us the people are perishing one by one, while sensible of their sin, and their ignorance; and while asking in vain for some one to point them to heaven.

No words of ours can add to the force of this simple statement. We can only express our earnest hope that He, whose providence led the way to this interesting Mission, will incline his people seriously to lay it to heart, and so to listen to the cry of these destitute outcasts that the blessing of those who were ready to perish may come upon them.



